

New Bethel  
Baptist Church

PICTORIAL HISTORY

1848-1973

125th ANNIVERSARY

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The Rev. W.C. McKinney, Jr.

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**New Bethel Baptist Church**  
**December 1972**

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This volume is dedicated to the  
memory of  
Elder Thomas Dixon  
December 24, 1820—May 1, 1909

First Pastor of New Bethel Baptist Church and  
ancestor of several members of the church across  
the years and at the present time, many of whom  
have been outstanding in service to the Kingdom of  
God.

## Acknowledgements

The preparation of such a volume of church history as this requires much cooperative effort and the individual contributions of many people. It is proper that such contributions should be acknowledged along with our indebtedness to others whose work in past years made such a volume possible.

We have relied heavily upon the research and literary skills of J. V. Devenney whose historical sketch published in 1928 made our task much less demanding. We also express our sincere appreciation for the contribution made by T. S. Putnam in preserving the facts as well as the spirit of those twenty years covered in his supplementary sketch which was incorporated in the 1848 history. Without these documents our work would have been much more difficult.

We are especially grateful for the many hours and many miles spent by Misses Ruby May and Nell Carpenter. Their intense interest in this project led them to read virtually all of the historical material available regarding the life of this church. They also worked untiringly to secure pictures for inclusion in this volume. Their work has added immeasurably to the quality of this volume.

We acknowledge with gratitude the fact that Bill Elam was willing to do our photographic work at personal sacrifice and inconvenience to himself. The excellent pictures of New Bethel's present leadership and facilities and his skillful lifting of individual portraits from group pictures were done gladly without cost to the church.

Mrs. Marilue Elam has most generously donated the time and effort needed to get the manuscript typed and ready for publication. She has made many helpful suggestions as to form and content.

We also wish to thank each person who had research assignments and writing assignments within the committee.

Mrs. Elizabeth Hamrick, Chairman  
Mr. and Mrs. T. B. Hord Sr.  
Mr. and Mrs. Carme N. Elam  
Mr. and Mrs. Haley Dedmond  
Mr. and Mrs. Ed Lattimore  
Mr. and Mrs. Frank Spurling

David Beam  
John Dixon  
Hoyte Cline Sr.  
Charlotte Beam  
Gladys Self  
Ruby May and Nell Carpenter

Lawndale, North Carolina  
May, 1973

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## Introduction

When I came to assume the pastoral responsibilities at New Bethel six years ago, three former pastors of the church were then living within three miles of the church. Each of these men was most enthusiastic in his evaluation of the people who make up the New Bethel Baptist Church. I was told that every minister should at some time in his life be so blessed by God as to be privileged to serve a church like this one. Quite naturally, I was duly impressed by these glowing reports of a dear people who were said to love their Lord, their brethren, and their pastors (and in that approximate order). I was also thrilled with the prospect of working within a church with the proud heritage of forty-one years of standard Sunday Schools, an Advanced Recognition W. M. S., and a Standard Training Union. In these six years I have found that the reports were accurate and have come to know and love these people very deeply.



Upon the approach of the one hundred twenty-fifth anniversary of the founding of this church it was recognized that some sort of celebration was highly desirable. A heritage such as that of New Bethel Baptist Church should be celebrated and memorialized for generations yet to come. Accordingly, a steering committee was set up to plan a festival day. The suggestion that a new church history be written and published was received with enthusiasm and a special committee selected to accomplish this objective was procured.

From the beginning of the project enthusiasm for a pictorial history was evident, and it was decided that as many pictures as could be used appropriately and feasibly would be included in the publication. It is believed that we have told the New Bethel story in picture and word, and it is hoped that we have done so in a manner satisfactory to the religious community and pleasing unto God.

As the general editor of this volume, I have sought to preserve as much of the individual style of expression used by the writers as possible. It has been my aim to deal fairly with all of the families of the church, to give credit where credit was due, and to omit no mention or contribution known to me. In the event that these objectives have not been met with regard to some person or family, I now tender regret and sincere apologies.

Neither word nor picture can capture the remarkable character of the people who are New Bethel Baptist Church. We may justly say with the Psalmist: "The lines have fallen for me in pleasant places; yea, I have a

goodly heritage. (Ps. 16:6). It is the earnest prayer of this pastor's heart that as they have met the opportunities of the past in the strength of the Lord and thus have made for this generation a goodly heritage, so may the present fellowship of believers take up the challenge of the present time and continue to build a great heritage for generations yet unborn. With the Psalmist let us say:

"He brought me forth into a broad place;  
He delivered me because he delighted in me.

. . . . Yea thou dost light my lamp;

The Lord my God lightens my darkness." (Ps. 18:19, 28)

My brethren, "the day is far spent, the night is at hand" and the glories of yesterday are not sufficient for the strong challenges that confront the church of the Living God today. Therefore, let us gratefully accept the accomplishments of yesteryear and yesterday; and, girded in the strength of the Lord, let us go on pressing toward the goal of the faithful steward—to be found faithful to our tasks in the service of the Christ of the open road, the Christ of Calvary, the Christ of the open tomb. That Christ proclaims:

"Surely I am coming soon."

Amen. Come Lord Jesus!

The grace of the Lord Jesus be

with all the saints. Amen (Rev. 22:20-21)

*W. C. McKinney Jr.*

W. C. McKinney Jr.  
May 27, 1973

Tribute to New Bethel Baptist Church by J. W. Suttle on the occasion of the celebration of its 100th anniversary and published in the historical sketch at that time. (1948)

I am now serving my thirty-fifth year as Pastor. These have been years of joy to me. Certainly no Pastor ever served a finer people. The spirit of love, sympathy and cooperation has been as fine as could be desired.

This is one church where the pastor does not have to plan for, and worry over the finances. During all these years the church has not been one penny behind with pastor's salary. The treasurer sends one-half of the offering each month to be applied on the Cooperative Program of our state and Southern Conventions.

For the last fifteen years the church has raised more than thirty thousand dollars for all objects. This does not include the cost of the present church building, which was a little over ten thousand dollars. The fact that our people are willing to part with their money is evidence that they are interested in the salvation of a lost world and the Master's Kingdom on earth.

I have had the privilege of baptising more than one hundred into the fellowship of the church. I have watched, with a great deal of joy, many of our members grow and develop into splendid Christian workers. The pastor has always had the hearty cooperation of the Board of Deacons. I want to take this occasion to express my appreciation for the fine way these brethren have helped the pastor. I would like for every member to know just how much I appreciate every kind word and deed, and they are many, since I have been their pastor.

In having this historical sketch printed our church is to be commended. It would be a good thing for more of our churches to do this. It would keep our history straight.

I am sure I express the sentiment of our entire membership when I say Brother J. V. Devenney has rendered a very valuable service to the church and the entire denomination in writing this sketch. We greatly appreciate it.

As pastor I want to express my love and appreciation for Brother Devenney. I consider him one of the best Bible students and teachers I have ever known. He has been a loyal and helpful member of our church for many years.

My wish and prayer is that each member may continue to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. Always abounding in the work of the Lord."



# Organization and Government

By Haley C. Dedmond

In 1847 several people of the Baptist faith living in what is now the New Bethel Church community requested that Zion Baptist Church extend an arm to this place, receive and baptize members. This request was granted and several ministers participated in a meeting held here during that year, 1847. Two of these ministers were J. Suttle and T. Dixon. As a result of this meeting, several people (brethren and sisters) agreed to ask for a presbytery to organize them into a church of the Baptist faith and order. A presbytery was convened on Friday before the fourth Lord's Day in July, 1848, consisting of representatives from Zion, Capernaum, Zoar and Double Springs. The following were organized into the New Bethel Baptist Church.

## Males

John Beam  
Jason Botts  
A. S. Elam  
Wm. T. Elam  
Thomas Martin  
Elijah Revels  
William Welmon  
Joseph Williams  
Wellmon Williams  
Newton Wright Sr.  
Newton Wright Jr.

## Females

Anna Beam  
Letty Elam  
Nealy Elam  
Elizabeth Gardner  
Rebecca Grigg  
Lucinda Lattimore  
Dorcas Ledford  
Frances Ledford  
Susanah Lootz  
Cary Martin  
Anna Williams  
Mary Williams  
Mary Wright  
Sarah Wright

Soon after the organization of the church it joined the Broad River Association and was a member until 1851. Then she united with a number of other churches throughout the section in forming the Kings Mountain Association of which she is still a member.

Immediately following the organization of the church a meeting of several days was held, doubtless under the leadership of T. Dixon, and forty-eight additional members were received, thus making a total membership of seventy-three.

The records show that during the first eighty years of the life of the church about one thousand and fifty persons held membership in it. At sundry times during her history the church has made large contributions to the membership of the following neighboring church organizations: New Prospect in 1854; Pleasant Grove in 1878; Carpenters Grove in 1887; Lawndale in 1899; Fallston in 1902; and Norman's Grove in 1912.

The original rules and organizational structure is presented here with the forms of expressions and spellings intact as they appear in the minute books.

## COVENANT

In the name of the Lord Jesus Christ we the members of the Baptist Church of Christ at New Bethel Meeting house both male and female having

given ourselves unto the Lord and to one another by the will of God jointly to exist and act by the rules of the Gospel each esteeming ourselves a member of a spiritual body accountable to it and subject to its control and not otherwise separable therefrom than by consent first had as unreasonably refused we do further engage through divine aspirations to comply with all the requisitions of the Gospel submit to each other in love as Brethren in the Lord strictly observing all rules presented for church government in testimony and ratification when we sign our names.

## ARTICLES OF FAITH

1. We believe in one living and true God who is the only creator and preserver of all things visible and invisible but acting under three characters, Father, Son and Holy Ghost, equal in power and glory.
2. We believe that Jesus Christ is the only Savior of lost sinners and that there is no other way or means of salvation but by Him and He is held forth in the Gospel.
3. We believe in the final perseverance of the Saint in grace, the resurrection of the dead, eternal judgment and everlasting rewards and punishments.

## CHURCH GOVERNMENT

A particular church is a company of saints assembled together built by a special covenant into one distinct body to be fully ordered to enjoy constant fellowship with Christ in all his ways and ordinances to their mutual edification and to the glory of God through the spirit.

## RULES

1. Church members are to be received first by true repentance and faith in the Lord Jesus Christ. Secondly by the right hand of fellowship and baptism by immersion.
2. We propose a subjection to the Goodly laws and rules of State as well as Church, so far as they do not infringe on conscience privileges respecting the law of arms we allow each member to be ruled by their best light in the word of God whether to lift arms in obedience to authority or refuse for conscience sake.
3. We consider ourselves bound by the Gospel to assemble together at all convenient times or stated meetings and any male members not attending such stated meeting is required to send the cause thereof if convenient, if not to attend the next stated meeting and show the cause thereof themselves.
4. No church member is to take any strange thing in hand to act therewith or therein without consulting the church or eldership.
5. All the members of the church shall bear their part of all its expenses according to their several abilities especially in supporting their ministers table and the poor of the church.
6. The minister is to be subservient to the church, her Gospel, call and orders.
7. All public controversies existing between church members touching their temporal concerns are to be brought regularly into the church and

there transmitted to the judges appointed for such matters and they are to adjust the same and return their judgment to the church and written the churches approbation it shall stand for church members may not go to law one with another.

8. Any member being personally aggrieved is not to declare it to any so as to make the matter public but only to the offended except the matter be difficult. In such case the aggrieved number must consult with an elder for advice how to pursue in such case but offenses that are public require public confession or public dealing.

9. All matters of church business such as are not public are not to be spoken of before the world on pain of being brought under the censure of the church for the same.

10. Persons who may have an impression of mind to preach the Gospel shall first be under the hearing of the church and her common suffrage before they shall go forth in a public way of preaching and if the church forbid they must desist.

11. If any church member shall withdraw themselves from the Lords Table at or in the time of any communion such member shall show to the church the cause thereof if tolerated with if not such must abide by the course of the church.

12. This church proposes an optional privilege of reconsidering cases that are adjudged by the majority of the church to be improperly decided provided it appears manifest that the church takes such testimony as they untimely consider would have been necessary to an administration of justice and equality and which testimony they then have the means of obtaining.

In the early days of New Bethel there was strict adherence to certain forms of church discipline.

Some of the things church members were excluded for were non-attendance, falsehood, immoral conduct, drinking, wife-beating. In some cases they were excluded by request by the member without any reason given. It is interesting to note in the minutes of July, 1852, that a black woman was excluded for having given birth to a child and having no husband.

In the erection of the second building — about 1855, provision was made for seating Negroes. Through a number of years the church received and baptized Negroes along with white people. Their names were kept in a separate roll, and they were listed as "F. Lattimore's Fanny, E. H. Revel's Moriah" etc. We find enrolled in all forty-one names. Of these eighteen are marked as excluded, thirteen as dismissed by letter, five as having died, and the rest are unmarked. The last record of Negroes being received is dated August, 1867, when among others "Sarah Blanton of color, Toliver Hoyle, Col." were received and baptized. These were granted letters of dismission in December of the same year, and were perhaps the last Negroes to belong to the church.

While one of the original rules required that "all members of the church shall bear their part of all its expenses, according to their several abilities," the obligations of this rule seem to have rested rather lightly on the hearts and consciences of the brethren and sisters through a number of years. At the same time the "expenses" of the church included a very limited number of items.



Through the earlier years of her history a large number of members were brought under the censure of the church and many excluded from her fellowship "for drinking to excess." There seems to have raged a rather bitter controversy for some years in the churches over the question of making and selling intoxicating drinks. The association at its session in 1859 passed a strong resolution on the subject and submitted it to the churches with the distinct understanding that those churches which did not adopt it would be denied representation in its next meeting, in May 1860.

Among the rules adopted by the church at its organization one provided that "Persons who may have an impression of mind to preach the Gospel shall first be under the hearing of the church and her common suffrage before they shall go forth in a public way of preaching and if the church forbid they must desist." Under this rule various brethren were at different times "granted the liberty to exercise their gifts in the bounds of the church." At the August meeting, 1857, a brother who had been granted this liberty and had received a letter of dismissal from the church at the July meeting was reported as being dissatisfied on the grounds that the letter did not show that he had such a liberty. He was notified to bring his letter back at the next meeting for reconsideration. At this meeting the brother "was presented and the case was taken up and decided by a majority of the church against his having the privilege of preaching or exercising in that way." We are not told what the brother did under the circumstances, whether or not he accepted the vote of the church as the decree of Jehovah.

The rule, however, seems to have been adhered to at least until 1910. At the May meeting of 1914, a brother made request "for license as special worker for the Lord" and was informed that it was not the rule of this church to give license, but that any member has the right and it is his duty to work when and where opportunity offers itself. The matter was referred to the pastor to arrange for the brother to have opportunity to be heard by the church. This brother seems not to have been satisfied without a formal license, and a few months later joined a church of different denomination, so his name was stricken from the roll.

The first minute book used carries the record of the church's work from its organization, July 1848, to the February meeting of 1887, nearly half of its history. During this time the names of 560 white people, 236 males and 324 females, and 41 Negroes appear on the rolls. Of the white members, 58 males and 38 females are marked as having been excluded. Some of these were later restored to fellowship. Many others were dismissed by letter, a number of whom helped form neighboring church organizations.

In December, 1946, the deacons recommended that a budget be set up at the beginning of the next year. The following budget was adopted by the church in January 1947. This is perhaps the first formal budget adopted by the church.

#### A. Gifts for Local Church Work

Pastor's salary	\$600.00
Other salaries	200.00
Ministerial help and supply	150.00
Building and repairs	200.00
Incidentals	500.00
Literature	200.00
Total	\$1850.00

## B. Gifts for Missions, Education and All Benevolences

Cooperative Program	\$ 300.00
Associational Missions	42.00
State Missions	100.00
Home Missions	100.00
Foreign Missions	100.00
Orphanage	300.00
Hospital	100.00
Ministers retirement fund	24.00
Red Cross	100.00
Other objects	100.00
Total	\$1,266.00
Grand Total Budget	\$3,116.00

The following budget for 1973 is presented for comparison:

### Budget for 1973

#### Mission Gifts

Cooperative Program	\$ 6,040.00
Associational Missions	250.00
American Bible Society	50.00
Benevolence Fund	175.00
Missionary to Haiti	300.00
Non-Budget Items (Mission Offerings)	1,963.00
Gardner-Webb College	300.00
	\$ 9,078.00

#### Operating Expenses

Pastor's Salary	\$ 7,560.00
Pastor's Travel Expenses	900.00
Pastor's Utilities	510.00
Pastor's Retirement	756.00
Pastor's Disability and Life Insurance	375.00
Custodian Salary	1,512.00
Music Director's Salary	1,820.00
Sec. and Treas. Salary \$2.36 per hour	1,770.00
Organist's Salary	480.00
Cemetery and Grounds Maintenance	200.00
Convention Expenses	100.00
Literature and Supplies	1,500.00
Insurance	549.00
Maintenance and Repairs	500.00
Utilities	1,250.00
Pulpit Supply	50.00

Office Supplies	125.00
Music	50.00
Revival	250.00
Memorial Books and Library	50.00
Incidentals	200.00
W. M. U. Dues	15.00
Typewriter	400.00
<b>Total Operating Expenses</b>	<b>\$20,922.00</b>
<b>Grand Total Receipts</b>	<b>\$30,000.00</b>

This represents a budget with 30.26 per cent being given to missions.

There have been certain family names connected continuously with the church since its origin. It is certain that these six families held the important offices of the church since that time. No attempt is made to follow these families, except as they are related to New Bethel, and even in that, some errors are likely to be made. Complete records are not available, and where errors are found your consideration is supplicated. The information listed below is taken verbatim from the 1948 history.

**I. BEAMS:** One of the members found on the first church roll was John Beam. John Beam was presumably the brother of Martin Beam Jr., who was the father of David Beam, deacon, John A. Beam, ordained to the ministry in 1886, Nancy Beam and Charlotte Beam. David A. Beam was the father of David E. Beam, present deacon, Charlotte, Lillian, Delia, Esther, Meredith, and Nancy Beam (McBrayer), David E. Beam is the father of Conrad Beam.

**II. CLINE:** David Cline, deacon for many years, was the father of David Cline Jr., H. S. Cline, Ambrose Cline, Jerome Cline, John Cline and Catherine Cline (Falls), David Cline Jr., was the father of Jerome Cline, Frank Cline, D. "Huss" Cline, Hoyte Cline, Paul Cline, Pearl Cline (Gold), Ida Cline (Lee), Maggie Cline (Shellum), and Mattie Lee Cline (Poston). Of David Cline Jr.'s children several have descendants in New Bethel. Frank Cline is the father of Inez Cline (Elmore) who is the mother of J. B. Elmore Jr., Ben and Dan Elmore. Frank was the father of Cleveland Cline, also D. "Huss" Cline is the father of D. H. Cline Jr., Hoyte Cline is the father of Franklin Cline, Martha Cline, Carolyn and Imogene Cline. Paul Cline was the father of Paul Cline Jr., and Coleen Cline, Ida Cline (Lee) was the mother of Glenn C. Lee, Cline Owen Lee and Sedelle Lee (Grigg). Glenn is the father of Billy Lee. Sedelle Lee Grigg is the mother of "Buck" Grigg and Joy Grigg. H. S. Cline, deacon for many years, was the father of Emma Cline, (Hamrick), Laura Cline (Falls), Charlotte Cline, Willie Mae Cline (Lackey), and Robert, James, Tommy, Edward and Floyd Cline. Three of these boys have children in New Bethel; Robert is the foster father of Bobby Cline, James S. is the father of Jimmy Cline and Minnie Mae Cline (Boggs). Edward is the father of Dorcus and Dorothy Cline. Jerome Cline was the father of Essie Cline (Spangler), Lou Cline, Grover Cline, David Cline and Furman Cline. Of these children only David has children in New Bethel. They are Elizabeth Cline, D. A. Cline Jr., Sue and Rush Cline. Catherine Cline married Zimri Falls and some of their descendants are now members in New Bethel. They are Sylvester Falls, father of Anne, Mary



Catherine and Dan; Odus Falls, father of Janice Falls (Boyles), Betty and Barbara Falls; John Falls Jr., and W. E. Falls.

**III. DIXONS:** Rev. T. Dixon, father of the famous playwright, was one of the founders of New Bethel. His father, was the brother of Tom Dixon, who was the father of Tommy J. Dixon, longtime deacon and treasurer. Tommy J. Dixon, Will Dixon, deacon now, and Ella Dixon (Moorehead), Ada Dixon (Buff), Ida Dixon, Kate Dixon (Stroup), Edith Dixon (Green), Laura Dixon (Warlick), and Sally Dixon (Trott). Only Will J. Dixon and Laura Dixon (Warlick) have descendants in New Bethel at present. Will J. Dixon is the father of Paul Dixon, Tom Dixon, Jesse Dixon, John Dixon and Wilma Dixon (Lucas). Paul Dixon is the father of Ralph and Allan Dixon, Laura Dixon, (Warlick), is the mother of Ruby Warlick (Putnam).

**IV. ELAMS:**A. S. Elam, the first deacon of New Bethel, was the father of Samuel Elam. Samuel Elam was the father of Venora Elam (Noggle) (Beam), Frank Elam, W. A. Elam, ordained to the ministry in 1914, Carme Elam, deacon, Sunday School Supt. and one of the most faithful members our church ever had, and Sam Jr. Elam. Of these Venora Elam (Noggle) (Beam) was the mother of Pete Noggle, now deacon, George Noggle, Boyd Beam, now deacon, Carroll Beam and Broadus Beam. Boyd Beam is the father of Janice, Dwight and Jimmy Beam. Frank Elam was the father of Carme Elam, who is the father of Kathrine, Sara Elam (Williams), Nancy, Bill, James and Eleanor Elam.

**V. HORDS:** Richard T. Hord, ordained deacon the next year after the church was organized, was the father of George and Anderson Hord, both deacons for long terms. George was the father of George Hord Jr., Forrest Hord, Lucretia, Edna, Gizzie, Mae, Della, Lela, Russell and Gilbert Hord. Edna Hord is the only descendant of George Hord now enrolled at New Bethel. Anderson Hord was the father of T.B., Morris, Cletus, Willard and Hershel Hord, Alda Hord (White), Vangie Hord (Elam) and Thelma Hord (McPherson). Of these children Hershel Hord is a faithful member of New Bethel; and T. B. Hord, whose long service as clerk and song leader mark him as an outstanding member, is the father of Bertie Lee Hord (Cabiness), Thomas Hord Jr., Stella Hord (Crowder), and Richard Hord.

**VI. Lattimore:** Lucinda Lattimore, listed on the first church roll, was the wife of Francis Lattimore, who was the first deacon to be ordained by New Bethel. Their children were Daniel Lattimore, William, Sam, and Frank Lattimore. Daniel Lattimore was the father of Jethro Lattimore, who is the father of Gene, Sam. J. S., and James A. Lattimore. Gene, present deacon, is the father of Norma Lattimore. William Lattimore was the father of Charlie Lattimore, who is father of Ruth, Dorothy, Mabel, Doris and Virginia Lattimore. Frank Lattimore was the father of Phylector Lattimore, Ed Lattimore and Zoie Lattimore (Carpenter). Phylector Lattimore was the father of Selvia Lattimore (Spurling), Mamie Lattimore (Grigg), W. W. Lattimore, W. D. Lattimore and Glennie Lattimore (Simmons), Madge Lattimore (Harris) and Roland Lattimore. Of these Selvia, W. W. and W. D. have children belonging to New Bethel at present. Selvia married Frank Spurling, present deacon and clerk, and their children are Ruth Spurling (Beam), Pauline Spurling (Miller), Robert, Edwin, Warren, Dan and Elizabeth Anne Spurling, W. W. Lattimore, present deacon, is the father of Pearl, Elizabeth, Phyllis, W. F. and Ed Lattimore, W. D. Lattimore is the father of W. D. Jr., Sam, Frank, Mary, Martha,

Betty and Bob Lattimore. Zoie Lattimore married J. D. S. Carpenter, deacon, S. S. Supt., treasurer for over 40 years, and an outstanding church leader for many years. Their children are Hugh, Jennie Carpenter (Love-lace), Louise Carpenter (Peeler), Meredith Carpenter (Neumann), Pearl Carpenter (Southards), Nell and Ruby Mae Carpenter. Jennie married Bill Lovelace and has one son, Bill Jr. Louise married Guy Peeler and their son, Jimmy, is a member of New Bethel; John F. Carpenter is now deacon and treasurer of the church. Going back to the children of Lucinda and Francis Lattimore we have Sam Lattimore, who was the father of Lottie Lattimore who married John Canipe. Their son, Glenn, is the father of Betty Ruth and Robert Canipe, now members at New Bethel. We also find among the children of Phylector, Mamie Lattimore (Grigg), the mother of Sadie, Sybil and Reba Grigg.

As incomplete as these records may be, they give some idea of the part these families have played in the history of our church. Their records are to be cherished by all New Bethel church members as well as the members of these families.

**Present Membership Roll  
1973**

Mrs. Guy (Jeane) Adams

Mr. and Mrs. Robert Adkins  
Charlotte Adkins Pace

Mrs. Boyd Beam  
Mr. Jim Beam  
Melinda Beam

Mr. and Mrs. Broadus Beam  
Betty Ann Beam

Miss Charlotte Beam

Mr. Frederick Beam

Mr. Mike Beam

Mr. Cline Borders Jr.  
Mr. Tim Borders

Mrs. Lula Mae Borders

Mr. William Burns

Mr. and Mrs. Glenn Canipe

Mr. and Mrs. Sam Canipe

Misses Nell and Ruby May Carpenter

Mr. John Francis Carpenter

Coleen Cline

Mr. and Mrs. D. H. Cline Jr.

Mrs. Floyd (Josephine) Cline

Mrs. Frank (Bertha) Cline

Mr. and Mrs. Hoyte Cline Jr.  
Marla Cline

Mr. and Mrs. Hoyte Cline Sr.

Mr. and Mrs. James S. Cline Jr.  
Mary Elizabeth, Nancy,  
Virginia and Laura Cline

Mrs. James S. (Mary) Cline Sr.

Mr. and Mrs. Paul Cline Jr.  
Steve Cline

Mrs. Paul Cline Sr. (Josephine)

Mrs. W. R. (Agnes) Cline

Mrs. Edward (Ruby) Cline

Mr. Ronnie Cline

Mr. and Mrs. Rush Cline  
Vicky Cline

Mr. Tommy Cline

Mr. and Mrs. Harrill Cloninger

Bobby Lee Cook

Mrs. L. F. Crowder Jr.

Mrs. L. F. Crowder Sr.

Mrs. Sue Davis  
Aaron, Henry, Franklin,  
Sam and Harley Davis

Mr. and Mrs. Haley Dedmond  
Don Dedmond

Mr. Hal Dedmond

Mrs. Sudie Dedmond

Mr. and Mrs. Jesse Dixon

Mr. Stanley Dixon

Mr. John Dixon

Mr. and Mrs. William Dixon  
Sheila and Sandra Dixon

Mr. Paul Eaker

Mr. and Mrs. Carme Elam

Mr. and Mrs. James D. Elam  
Douglas, Allison,  
Bill and Mark Elam

Mr. and Mrs. Sam Elam

Mr. and Mrs. Ben Elmore

Mr. and Mrs. J. B. Elmore Jr.

Mr. and Mrs. J. B. Elmore Sr.

Mr. Steve Elmore

Misses Ellie, Mattie and Vernie Emery

Mr. Cline Falls

Mr. and Mrs. John Falls Jr.

Mr. Steve Falls

Mr. and Mrs. Odus Falls

Mr. and Mrs. W. E. Falls

Mr. and Mrs. Sylvester Falls

Mr. and Mrs. M. A. Fortenberry Jr.

Billy Fox

Mrs. Jan (Alice) Gardner

Mrs. Nell Goins  
Donna and Joey Goins

Mr. and Mrs. Hugh Gold

Mr. Roy Gold

Mrs. Randy (Connie) Grigg

Mr. James Grigg

Mrs. Mamie L. Grigg  
Juanita Grigg

Mrs. Minta Grigg

Mr. Owen Grigg

Mrs. Neb (Sedelle) Grigg

Mr. and Mrs. Dixon Hamrick  
Betsy and Nancy Hamrick

Mrs. Connie C. Harrison

Mrs. Earl (Betty) Head

Mrs. Geneva Head

Mrs. Vera L. Henshaw

Mrs. Charles (Charlene) Hicks

Mrs. Joanne Cline Hill

Miss Edna Hord

Mr. and Mrs. Herschel Hord

Mr. and Mrs. Thomas B. Hord Jr

Mr. Thomas B. Hord, Sr.

Mrs. David (Selvia) Howell

Mrs. Forrest (Bruna) Hunt

Mr. Alan (Bill) Hunt

Mr. Ron Hunt

Mrs. Sallie Ingle

Mr. Marshall Ivester

Miss Pantha Ivester

Mrs. Donnie (Jane) Jenkins

Mrs. Ralph Joyner

Mr. and Mrs. James (Wanda) Kilby,



Misses Adeena and Nicki Koch  
 Mike Koch

Mr. and Mrs. Mac Lancaster

Mr. and Mrs. Charlie Lattimore

Mr. and Mrs. Ed Lattimore  
 Alan Lattimore

Mrs. Gene (Gazzie) Lattimore

Mr. and Mrs. Jim Lattimore  
 Jim and Don Lattimore

Mr. and Mrs. Warren D. Lattimore

Mr. W. W. Lattimore

Mrs. Columbus (Macie) Ledford  
 Messrs Andy and Arthur Ledford

Mrs. Rayford Ledford

Mr. and Mrs. Roger Ledford  
 Mike Ledford

Mrs. Cline (Beatrice) Lee

Mrs. Marilyn M. London

Mrs. Dennis (Debbie) McKee

Rev. and Mrs. W. C. McKinney Jr.  
 Donna McKinney

Mrs. Bertha McMurry  
 Mr. Danny McMurry

Mrs. L. M. (Myrtle) Marshall  
 Kay and Christine

Mr. and Mrs. Banks Miller  
 Donald Miller

Miss Mary Frances Morrison

Miss Daphne Morrison

Mr. Gene Morrison

Mrs. Henry Nelson

Mrs. L. T. (Veda) Noggle  
 Martha and Larry Noggle

Mrs. Guy (Louise) Peeler

Mrs. Joanne Ingle Piercy

Mrs. Phillip (Dianne) Powell

Mr. Horace Price

Mr. and Mrs. Kenneth Price

Mr. and Mrs. Paul Price  
 Benny, Timmy and Tommy Price

Mr. and Mrs. R. L. Price  
 Virginia, Edna, and Cindy Price

Mr. and Mrs. T. S. Putnam

Mrs. Sheila Ramsey

Mr. and Mrs. Cleve Rayfield

Mr. Buddy Richards

Mrs. Robert (Evelyn) Robbins

Mrs. Kemp (Elizabeth) Sain  
 Kempette and Ted Sain

Mrs. Cecil (Gladys) Self

Mr. and Mrs. James W. Southard  
 Larry, Tim and Terrell Southard

Mrs. Eddie (Rachael) Southards

Miss Mary Alice Sparks

Mr. and Mrs. Dan Spurling  
 Mark and Danny Spurling

Mr. and Mrs. Frank Spurling

Mr. and Mrs. Warren Spurling  
 Tommy Spurling

Mr. and Mrs. Plato Swink  
Jeanette and James Swink

Mr. William Swink

Mrs. Janice Clay Taylor

Mrs. Betty S. Thackerson

Eugene Winstead

# CONSTITUTION

## NEW BETHEL BAPTIST CHURCH

### PREAMBLE

For the purpose of preserving and propagating and making articulate the principles of our faith, and to the end that this body of believing Christians may be governed in an orderly manner consistent with the accepted tenets of Missionary Baptist Churches, for the purpose of preserving the liberties inherent in each individual member of the church, and in order to set forth the relationship of this body to other Baptist bodies, we do adopt and establish this Constitution.

### Article I. NAME

The name of this organization shall be New Bethel Baptist Church, Lawndale, North Carolina, Kings Mountain Association.

### Article II. PURPOSE

**Section 1.** The New Bethel Baptist Church is organized for the purpose of carrying out the Great Commission of our Lord as found in Matthew 28:19-20: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

**Section 2.** This purpose shall be carried out by advancing and promoting the worship of God through the reading and study of the Holy Bible as the revealed word of God, and the teaching and preaching of the Gospel of our Lord and Savior, Jesus Christ. It shall promote and maintain the teachings and doctrines of that Christian denomination universally known and designated as the Missionary Baptist Denomination. It shall exist to provide regular opportunities, for public worship, to sustain the ordinances, doctrines and ethics set forth in the New Testament for the church of our Lord Jesus Christ, to channel its offerings to the support of the objects of the Kingdom of God, and to minister to spiritual, social and physical human needs through appropriate social ministries, counseling services, benevolent actions and evangelistic outreach.

**Section 3.** In order to effectively carry forward the objects and purposes set forth above, the Church will have full power to purchase, lease, and acquire by gift, devise, or bequest, and to hold, mortgage, convey and dispose of all kinds of property, both real and personal, provided that the title to all property shall be vested in the church trustees as hereinafter set forth.

### Article III. MEMBERSHIP

**Section 1.** The membership of this church shall be composed of persons who have given evidence of regeneration by the spirit of God, who have been

baptized by immersion, and who have been trained in and subscribed to the church covenant, articles of faith, and constitution of this church, and who have been received into membership by the vote of the church.

**Section 2.** A member of another Baptist church may be received by a vote of the church upon promise of letter of transfer from the church where membership resides. The applying member will be in a watchcare relationship until letter of transfer is received from the other church.

**Section 3.** Applications for membership under circumstances other than those described in Sections 1 and 2 above will be considered by the church in conference upon recommendation of the deacons, and the decision of the church will be final in each case.

**Section 4.** A letter of transfer to unite with another Baptist Church may be issued upon request to the church which the member is planning to join providing such member is in good standing. All such applications must be passed upon by the church in conference.

**Section 5.** The church, after due notice and opportunity for hearing, and every possible kindly effort to make such action unnecessary, may upon majority of vote, terminate the membership of a person in this body for reasons it considers sufficient to warrant such action.

#### **Article IV. MEETINGS**

**Section 1.** This church shall hold regular meetings for worship, teaching, training and fellowship.

**Section 2.** This church shall hold regular business meetings for the disposition for all business matters not otherwise provided for, to hear reports from the various church organizations, and to consider other matters essential to the spiritual welfare and prosperity of the congregation.

**Section 3.** Other meetings of the church as a whole or of authorized groups within the church may be set according to the needs of the congregation.

#### **Article V. OFFICERS**

The officers of this church shall be a pastor, and other vocational leadership as needed, deacons, trustees, clerk, treasurer, and such other officers as shall be required to do the work of the church in any of its departments or organizations. All of these shall be elected by the church and shall be members in good standing at the time of election except that a pastor may not be a member until after his call.



**Article VI.**  
**ELECTIONS AND DUTIES**  
**OF CHURCH OFFICERS**

**A. Pastor**

**Section 1. Call:** Whenever a vacancy occurs, a pastor shall be called by the church to serve until the relationship is dissolved at the request of either the pastor or the church. In either case, at least sixty days' notice shall be given of termination of the relationship, unless otherwise mutually agreed upon, with both pastor and church seeking to follow the will of God through the leadership of the Holy Spirit.

The call of the pastor shall take place at a meeting especially set for that purpose of which at least one week's notice has been given the membership. The election shall be upon the recommendation of a Pulpit Committee recommended by the deacons and approved by the church to seek out and nominate as pastor a minister of the Gospel whose Christian character and qualifications fit him for the office. The committee shall bring only one name at a time for the consideration of the church and no nominations shall be made except by the committee. Election shall be by standing vote or by ballot at the discretion of the congregation with an affirmative vote of two-thirds of those present and voting necessary for an extension of a call. Should the minister recommended by the committee fail to receive a two-thirds vote, the committee will be instructed to seek out another minister and the meeting at which the vote was taken shall be adjourned without debate.

**Section 2. Duties:** The pastor shall have in charge the welfare and oversight of the church; he shall be ex-officio member of all organizations, departments and committees; he may call a special meeting of the deacons or of any committee according to procedures which are set forth in the By-Laws; he shall conduct religious services on stated and on special occasions, administer the ordinances, minister to the spiritual needs of the members of the church and community; he shall perform other duties that usually pertain to that office; he shall have special charge of the pulpit ministry of the church and shall, in cooperation with the deacons, provide for pulpit supply when he is absent, and shall arrange, with the concurrence of the deacons, for ministers to assist in revival meetings and workers to assist in other special services required by the church. It shall be his special responsibility to win the lost to Christ, to minister to the spiritual needs of the members of his congregation, and through prayer and study to render effective preaching and pastoral ministries.

**B. Deacons**

There shall be twelve deacons. They should be elected from among those members who have proven themselves to have Scriptural qualifications according to 1 Timothy 3 and Titus 1. They shall be elected for a term of three years, after which they shall rotate off so that a complete rotation may occur within three years with a replacement of one-third the number required

to make up full strength being elected each year. On or before September 1 of each year the church secretary shall make a listing of all adult male members of the church over 21 years of age. This listing shall be presented to the church members in a regular worship service, who, after prayerful consideration, shall vote for four candidates. The four candidates receiving the highest number of votes shall be declared elected. The fifth highest candidate shall be declared an alternate deacon who will take office in the event a vacancy occurs on the board during the year. Deacons retiring from active participation by rotation shall retain their title of deacon and may be called upon for service by the church at any time, but shall be ineligible for reelection to the active diaconate until at least one year has elapsed following their retirement from this service.

Deacons shall at all times regard themselves as servants of the church. With the pastor, and as the Holy Spirit may direct, they are to consider and make recommendations to the church in all matters pertaining to its work and progress, including oversight of the discipline of the church and establishment and maintenance of spiritual fraternal relations with all members of the church. They shall assist the pastor in the observance of the ordinances; have general oversight of the upkeep, repair, and use of property (with proper respect for the responsibilities of the church trustees and House and Grounds Committee), supervise the financial program of the church, and, with the Finance Committee, recommend to the church an annual budget. They shall arrange for regular meetings and such committees as are necessary to the discharge of their duties. The pastor, or the chairman of the deacons, may call the deacons into special session whenever need for such arises.

### **C. Trustees**

Upon adoption of this constitution, the three persons now serving as trustees shall be deemed re-elected and at all times there shall be three trustees who are to hold title to all church property for the benefit of those members of the church who adhere and submit to the regular order of the church and who follow the established usages, customs, doctrines, practices, and organization of the church, together with its connections with other denominational bodies whether a majority or a minority of the membership. The trustees shall execute all contracts, deeds, mortgages, or other instruments when authorized to do so by the church in conference. The trustees shall serve for an indefinite term and until their successors are duly elected by the church in conference. Upon the death, resignation, recall, or inability to serve of any of the trustees, a successor shall be elected by the church in a conference called for this purpose.

### **D. Clerk**

The clerk shall be elected annually upon recommendation of the Nominating Committee. It shall be his (or her) responsibility to attend or be represented at all church business meetings, to keep an accurate record of all business transactions, to prepare the annual associational letter and to see that it is properly transmitted to the associational clerk, and to notify

all officers, members of committees, and messengers of their election or appointment; he shall issue letters of dismissal as authorized by the church, preserve all papers and valuable records and letters that belong to the church, keeping same in a safe place. It shall be the duty of the clerk to see that an accurate roll of the church membership is kept, the dates and methods of admission and dismissal, change in name, correct mailing addresses and other pertinent information about each member.

### **E. Treasurer**

The church shall elect a treasurer annually. One who has served previously in this position will be eligible for re-election. It shall be the duty of the treasurer to receive, keep in a bank, and disburse by check upon proper authority all money or things of value that are given to the church in accordance with instructions from the church. He shall keep at all times an itemized account of all receipts and disbursements; rendering a written statement to the church monthly to be preserved by the church clerk. The treasurer's books shall be audited at least once a year as arranged by the church, and all books, records, and accounts kept by him shall be the property of the church. The treasurer shall upon invitation meet with the deacons, and shall be an ex-officio member of the Finance Committee.

## **Article VII. CHURCH GOVERNMENT**

**Section 1.** The government of this church shall be congregational in nature and shall be vested in the membership.

**Section 2. Church Conference:** A church conference shall be held on the fourth Sunday morning of each quarter, and at such other times as may be necessary. In addition to stated conferences, a conference of the church may be called at any time by the pastor and chairman of deacons, or upon the request of any five members of the church who are regular in attendance and support.

**Section 3. Moderator:** The chairman of deacons shall preside over church conferences as moderator. In his absence or upon his request, the pastor shall preside, and in his absence, the chairman of deacons shall name some other member of the church in good standing to assume this responsibility.

**Section 4. Quorum:** A quorum shall consist of not less than thirty-five adult members of the church.

**Section 5. Minutes:** The church clerk shall keep minutes of each business meeting and shall record the approximate number present, whether a quorum was present, and what actions were taken by the church.

## **Article VIII. AFFILIATION**

**Section 1.** This church is a free, autonomous, independent body, congre-

gational in nature, with authority to determine for itself in the manner set forth in this constitution, free of any outside control, authority, or power, whether governmental or otherwise, the use of its property and all church policies.

**Section 2. Association:** The church recognizes the value and mutual helpfulness in the voluntary association of churches which are in such agreement in faith and practice as to make possible a spirit of fellowship and good will. It is recognized that association and cooperation between such churches will influence the missionary, educational and benevolent interest of each other. The church does, therefore, declare its intention as far as conscience will allow to work in mutual cooperation with other Baptist groups.

**Section 3. Affiliation:** Upon the adoption of this constitution this church shall be deemed to have affiliated itself with the Kings Mountain Baptist Association.

**Section 4. Cooperation:** Upon adoption of this constitution this church shall be deemed to be in friendly cooperation with the aims and purposes of the Baptist State Convention of North Carolina and of the Southern Baptist Convention as set forth in the constitutions of these autonomous bodies, and through duly elected messengers will participate in their deliberate assemblies, and shall as we are able, support the missionary, benevolent and educational programs of each.

**Section 5. Discontinuance of Affiliation and-or Cooperation:** The calling of a church conference for the purpose of voting on withdrawal from affiliation from the Kings Mountain Baptist Association and-or discontinuance of cooperation with the Baptist State Convention and-or the Southern Baptist Convention will require written notice to be sent to each resident member of the church, stating the purpose and time of said conference. Action to withdraw to be valid must be carried by vote of three-fourths of the members present and voting; in which case transferral of property shall be effected in accordance with the will of the three-fourths majority. In the event of a serious rupture in the fellowship at this point and the necessity of such action as above set forth, it is expected that the various factions of the church will sit down in Christian love and in the spirit of prayer and seek to effectuate reconciliation or an agreeable basis of division, each being mindful of the Beatitude which says, "Blessed are the peacemakers, for they shall be called the children of God."

## **Article IX. ADOPTION AND AMENDMENTS**

**Section 1.** This constitution shall be considered adopted and in immediate effect if and when two-thirds of the members present at the business meeting at which vote is taken shall vote in favor of same. This vote shall be taken not less than thirty days after formal presentation of the Constitution to the church, and notice of such meeting in which the vote is to be taken shall be given at least one week in advance.



**Section 2.** This constitution may be amended, altered, or repealed by a two-thirds vote of the members present at any regular business meeting of the church; provided, however, that such amendment, alteration, or repeal shall have been given to the clerk in writing; and the proposed change shall have been presented to the church at least thirty days prior to the time the vote is taken.

# BY LAWS

## NEW BETHEL BAPTIST CHURCH

### Article I. MEETINGS

The church shall hold regular services of worship on Sundays and organizational meetings on Wednesday evenings unless otherwise agreed upon by the church. The Lord's Supper shall be observed at least twice a year at a time recommended by the pastor.

### Article II. OTHER CHURCH OFFICERS

**Section 1.** All church officers subject to annual election shall be elected during the month of September.

**Section 2.** In addition to those named in the body of the constitution, other officers of the church shall be a Financial Secretary, Director of the Sunday School, Director of church Training, Director of Brotherhood, Director of the Woman's Missionary Union, Director of Church Music, Pianist-Organist and such other officers as may be necessary and desirable. All officers of the church and its organizations, unless otherwise specified, shall be elected for a term of one year, and upon the recommendation of the Nominating Committee, it being understood that members of the church may offer substitute nominations for any position for which the Nominating Committee makes nominations.

### Article III. DUTIES OF CHURCH OFFICERS

**Section 1. Financial Secretary.** The Financial Secretary shall receive the empty offering envelopes after the money has been removed and counted by the proper person (s); and from these he shall give each contributor individual credit as provided in the record system approved by the church. He shall keep the envelopes for references as the church directs. He shall keep records of the receipts from envelopes, plate or loose, and miscellaneous or special offerings. The Financial Secretary shall also be responsible for preparing and mailing regular statements to all contributing members as the church directs.

**Section 2. Sunday School Director.** The director of the Sunday School shall have general oversight of the entire school, and shall administer its affairs in cooperation with, and according to, the plans and methods of the Sunday School Board of the Southern Baptist Convention, subject to the approval of the local church. He shall acquaint himself with the best methods of religious education and endeavor to adopt them in this school. It shall be his duty to counsel weekly or monthly with his teachers and officers

through officers' and teachers' meetings, giving advice and receiving suggestions from his co-workers. He shall see that a full and accurate report is made of the work of the Sunday School in the regular business meetings of the church.

**Section 3. Director of Church Training.** The Director of Church training shall have charge of the activities of the Training Union. He shall acquaint himself with the program and methods outlined by the Sunday School Board of the Southern Baptist Convention for this organization and shall endeavor to adopt such programs in this church, subject to the approval of the church. He shall see that a full and accurate report is given at the regular business meetings of the church.

**Section 4. Director of the Brotherhood.** The Director of the Brotherhood shall promote the work of the Brotherhood as outlined by the Brotherhood Commission of the Southern Baptist Convention, seeking to enlist the men of the church in an active program for Christ. He shall see that a full and accurate report is given at the regular business meetings of the church.

**Section 5. Director of the Woman's Missionary Union.** The Director of the Woman's Missionary Union shall seek to enlist all the girls and young women of the church in a program of missionary training, giving and activity according to the plans promoted by the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. She shall see that a full and accurate report is given at the regular business meetings of the church.

**Section 6. Music Director.** The Music Director shall be responsible for providing worshipful music at all services. He (or she) is to train and direct the choir, or choirs, and is to cooperate with the pastor and other church leaders in the selection of suitable music, and the devising of appropriate musical programs for all occasions where such services are needed.

**Section 7. Pianist-Organist.** The Pianist-Organist shall play for all public services and shall assist the Music Director in a suitable program of music for the church.

#### **Article IV. COMMITTEES**

**Section 1. Standing Committees.** The church shall elect such standing committees as may be deemed necessary to carry out the various phases of the program of the church efficiently and effectively. In any event, the church shall have at all times the following standing committees; Nominating, Finance, House and Grounds, Missions, Baptism, Lord's Supper, Music, Library, Benevolence, Ushers, Flowers, Cemetery, Purchasing and any additional committees deemed necessary for the proper function of the church.

**Section 2. Temporary Committees.** The church upon recommendation by the deacons may elect at any time committees to perform temporary functions.

**Article V.**  
**DUTIES OF THE COMMITTEES**

**Section 1.** The nominating committee shall be responsible for recommending persons to fill all church offices of the church organization not otherwise provided for in this constitution.

**Section 2.** The finance committee shall be responsible for working out and recommending an annual budget for the church. It shall be responsible for auditing all financial records of the church annually.

**Section 3.** The house and grounds committee shall be responsible for arranging for the maintenance of all church property; subject to budget limitations.

**Section 4.** The mission committee shall be comprised of the mission committee director of the Women's Mission Union and Brotherhood and shall be responsible for coordinating all the mission activities of the church.

**Section 5.** The baptism committee shall be responsible for preparing the pool and assisting the candidate for baptism in whatever way is necessary.

**Section 6.** The Lord's Supper committee shall be responsible for maintaining the communion set and providing the elements for Communion.

**Section 7.** The music committee shall be responsible for planning and coordinating the music program of the church.

**Section 8.** The library committee shall be responsible for obtaining appropriate educational material for the library and promoting its use.

**Section 9.** The benevolence committee shall be responsible for ministering to the physical needs as they occur in the community; subject to limitations of the budget.

**Section 10.** The usher committee shall be responsible for providing the personnel to greet, to seat, and to provide for the comfort of all who come; to receive the offering of the congregation, and perform other special services.

**Section 11.** The cemetery committee shall be responsible for regulating the use of the cemetery.

**Section 12.** The purchasing committee shall be responsible for purchasing the necessary incidental articles requested for use by the church.

**Article VI.**  
**CEMETERY**

**Section 1.** Grave lots will be made available to any member of the church at a cost of \$1.00 per grave site. The same price will be extended to the sur-



viving non-member spouse of any person buried in the cemetery who was a member of New Bethel Church at the time of death.

**Section 2.** Non-church members who desire burial sites in the cemetery may obtain them at the cost of \$25.00 per grave site, except for those who are provided for in Section 1.

**Section 3.** All grave plots will remain the property of the church and may not be sold or transferred. Legal title to all grave plots will remain with the trustees of the church.

**Section 4.** The church may cancel the reservation of any unused grave site by majority vote of the members in conference after 30 days' notice by mail to the last known address.

**Section 5.** The number of grave sites which may be reserved by any one person will be restricted so as not to exceed the number of persons in his or her immediate family. The term "immediate family" for purposes of this restriction will be construed to include only parents, their children, and the spouses of their children.

**Section 6.** No grave may be opened without prior approval of the Cemetery and Grounds committee.

**Section 7.** No grave or plot is to be enclosed with coping or covered with crushed stone.

**Section 8.** Above ground crypts or vaults will not be permitted.

## **Article VII. ADOPTION AND AMENDMENTS**

**Section 1.** These By-Laws shall be considered adopted and in immediate effect if and when a majority of the members present at the business meeting at which vote is taken shall vote in favor of same. This vote shall be taken not less than thirty days after formal presentation of the By-Laws to the church.

**Section 2.** These By-Laws may be amended, altered, or repealed by a majority vote of the members present at any regular business meeting of the church, provided, however, that notice and proposal of such amendment, alteration, or repeal must be given in writing at the preceding regular business meeting of the church.

## **Article VIII. RULES OF ORDER**

The church shall use Kerfoot's PARLIAMENTARY LAW, as the authority in the conduct of business conferences.

**Article IX.**  
**VALIDATE**

**Section 1.** The adoption by the church of this Constitution and By-Laws shall repeal all previously adopted rules in conflict herewith, provided, however, that no actions taken by the church prior to this date shall be invalidated by the adoption of this Constitution and By-Laws

**Section 2.** A copy of this Constitution and By-Laws shall be kept by the clerk at all times among his records and another copy shall be kept in the church office and all amendments to or revisions thereof shall be prepared by the clerk and attached to copies of the Constitution and By-Laws and made available to the church members generally upon request.

**ADDENDUM NUMBER ONE**  
**CHURCH COVENANT**

Having been led, as we believe by the Spirit of God, to receive the Lord Jesus Christ as our Savior and, on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, we do now in the presence of God, and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

We also engage to maintain family and secret devotions; to bring up our children in the nurture and admonition of the Lord; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember one another in prayer; to aid one another in sickness and distress; to cultivate Christian sympathy in feeling and Christian courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay.

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word.

# ADDENDUM NUMBER TWO

## ARTICLES OF FAITH

### I. THE SCRIPTURES

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

Ex. 24:4; Deut. 4:1-2; 17-19; Josh. 8:34; Psalm 19:7-10; 119:11, 89, 105, 140; Isa. 34:16; 40:8; Jer. 15:16; 36; Matt. 5:17-18; 22:29; Luke 21:33; 24:44-46; John 5:39; 16:13-15; 17:17; Acts 2:16 ff.; 17:11; Rom. 15:4; 16:25-26; 2 Tim. 3:15-17; Heb. 1:1-2; 1 Peter 1:25; 2 Peter 1:19-21

### II. GOD

There is one and only one living and true God. He is an intelligent, spiritual and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. God is infinite in holiness and all other perfections. To Him we owe the highest love, reverence and obedience. The eternal God reveals Himself to us as Father, Son and Holy Spirit, with distinct personal attributes, but without division of nature, essence or being.

#### A. God the Father

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. He is all powerful, all loving, and all wise. God is Father in truth to those who become children of God through faith in Jesus Christ. He is fatherly in His attitude toward all men.

Gen. 1:1; 2:7; Ex. 3:14; 6:2-3; 15:11 ff.; 20:1 ff.; Lev. 22:2; Deut. 6:4; 32:6; 1 Chron. 29:10; Psalm 19:1-3; Isa. 43:3, 15; 64:8; Jer. 10:10; 17:13; Matt. 6:9 ff.; 7:11; 23:19; 28:19; Mark 1:19-11; John 4:24; 5:26; 14:6-13; 17:1-8; Acts 1:7; Rom. 8:14-15; 1 Cor. 8:6; Gal. 4:6; Eph. 4:6; Col. 1:15; 1 Tim. 1:17; Heb. 11:6; 12:9; 1 Peter 1:17; 1 John 5:7

#### B. God the Son

Christ is the eternal Son of God. In His incarnation as Jesus Christ he was conceived of the Holy Spirit and born of the virgin Mary. Jesus perfectly revealed and did the will of God, taking upon Himself the demands and necessities of human nature and identifying Himself completely with mankind yet without sin. He honored the divine law by His personal

obedience, and in His death on the cross He made provision for the redemption of men from sin. He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, partaking of the nature of God and of man, and in whose Person is effected the reconciliation between God and man. He will return in power and glory to judge the world and to consummate His redemptive mission. He now dwells in all believers as the living and ever present Lord.

Gen. 18:1 ff.; Psalm 2:7ff.; 110:1 ff.; Isa. 7:14; 53; Matt. 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16, 27; 17:5; 27; 28:1-6, 19; Mark 1:1; 3:11; Luke 1:35; 4:41; 22:70; 24:46; John 1:1-18, 29; 10:30, 38; 11:25-27; 12:44-50; 14:7-11; 16:15-16; 28; 17:1-5, 21-22; 20:1-20, 28; Acts 1:9; 2:22-24; 7:55-56; 9:4-5, 20; Rom. 1:3-4; 3:23-26; 5:6-21; 8:1-3, 34; 10:4; 1 Cor. 1:30; 2:2; 8:6; 15:1-8, 24-28; 2 Cor. 5:19-21; Gal. 4:4-5; Eph. 1:20; 3:11; 4:7-10; Phil. 2:5-11; Col. 1:13-22; 2:9; 1 Thess. 4:14-18; 1 Tim. 2:5-6; 3:16; Titus 2:13-14; Heb. 1:1-3; 4:14-15; 7:14-28; 9:12-15, 24-28; 12:2; 13:8; 1 Peter 2:21-25; 3:22; 1 John 1:7-9; 3:2; 4:14-15; 5:9; 2 John 7-9; Rev. 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16

### C. God the Holy Spirit

The Holy Spirit is the Spirit of God. He inspired holy men of old to write the Scriptures. Through illumination He enables men to understand truth. He exalts Christ. He convicts of sin, of righteousness and of judgment. He calls men to the Savior, and effects regeneration. He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. He seals the believer unto the day of final redemption. His presence in the Christian is the assurance of God to bring the believer into the fullness of the stature of Christ. He enlightens the believer and church in worship, evangelism and service.

Gen. 1:2; Judg. 14:6; Job 26:13; Psalm 51:11; 139:7 ff.; Isa. 61:1-3; Joel 2:28-32; Matt. 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 1:10, 12; Luke 1:35; 4:1, 18-19; 11:13; 12:12; 24:49; John 4:24; 14:16-17, 26; 15:26; 16:7-14; Acts 1:8; 2:1-4, 38; 4:31; 5:3; 6:3; 7:55; 8:17, 39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Rom. 8:9-11, 14-16, 26-27; 1 Cor. 2:10-14; 3:16; 12:3-11; Gal. 4:6; Eph. 1:13-14; 4:30; 5:18; 1 Thess. 5:19; 1 Tim. 3:16; 4:1; 2 Tim. 1:14; 3:16; Heb. 9:8, 14; 2 Peter 1-21; 1John 4:13; 5:6-7; Rev. 1:10; 22:17.

### III. MAN

Man was created by the special act of God, in His own image, and is the crowning work of His creation. In the beginning man was innocent of sin and was endowed by His Creator with freedom of choice. By his free choice man sinned against God and brought sin into the human race. Through the temptation of Satan man transgressed the command of God, and fell from

his original innocence; whereby his posterity inherit a nature and an environment inclined toward sin, and as soon as they are capable of moral action become transgressors and are under condemnation. Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; therefore every man possesses dignity and is worthy of respect and Christian love.

Gen. 1:26-30; 2:5, 7, 18-22; 3; 9:6; Psalm 1; 8:3-6; 32:1-5; 51:5; Isa. 6:5; Jer. 17:5; Matt. 16:26; Acts 17:26-31; Rom. 1:19-32; 3:10-18, 23; 5:6, 12, 19; 6:6; 7:14-25; 8:14-18, 29; 1 Cor. 1:21-31; 15:19, 21-22; Eph. 2:1-22; Col. 1:21-22; 3:9-11.

#### IV. SALVATION

Salvation involves the redemption of the whole man, and is offered freely to all who accept Jesus Christ as Lord and Savior, who by His own blood obtained eternal redemption for the believer. In its broadest sense salvation includes regeneration, sanctification and glorification.

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ.

Repentance and faith are inseparable experiences of grace. Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Savior. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. Justification brings the believers into a relationship of peace and favor with God.

B. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purpose, and is enabled to progress toward moral and spiritual perfection through the presence and power of the Holy Spirit dwelling in him. Growth in grace should continue throughout the regenerate person's life.

C. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed.

Gen. 3:15; Ex. 3:14-17; 6:2-8; Matt. 1:21; 4:17; 16:21-26; 27:22 to 28:6; Luke 1:68-69; 2:28-32; John 1:11-14, 29; 3:3-21, 36; 5:24; 10:9, 28-29; 15:1-16; 17:17; Acts 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Rom. 1:16-18; 2:4; 3:23-25; 4:3 ff.; 5:8-10; 6:1-23; 8:1-18; 29-39; 10:9-10, 13; 13:11-14; 1 Cor. 1:18, 30; 6:19-20; 15:10; 2 Cor. 5:17-20; Gal. 2:20; 3:13; 5:22-25; 6:15; Eph. 1:17; 2:8-22; 4:11-16; Phil. 2:12-13; Col. 1:9-22; 3:1 ff.; 1 Thess. 5:23-24; 2 Tim. 1:12; Titus 2:11-14; Heb. 2:1-3; 5:8-9; 9:24-28; 11:1-12:8, 14; James 2:14-26; 1 Peter 1:2-23; 1 John 1:6 to 2:11; Rev. 3:20; 21:1 to 22.5



## V. GOD'S PURPOSE OF GRACE

Election is the gracious purpose of God, according to which He regenerates, sanctifies, and glorifies sinners. It is consistent with the free agency of man, and comprehends all the means in connection with the end. It is a glorious display of God's sovereign goodness, and is infinitely wise, holy and unchangeable. It excludes boasting and promotes humility.

All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the cause of Christ, and temporal judgments on themselves, yet they shall be kept by the power of God through faith unto salvation.

Gen. 12:1-3; Ex. 19:5-8; 1 Sam. 8:4-7, 19-22; Isa. 5:1-7; Jer. 31:31 ff.; Matt. 16:18-19; 21:28-45; 24:22, 31; 25:34; Luke 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 1:12-14; 3:16; 5:24; 6:44-45, 65; 10:27-29; 15:16; 17:6, 12, 17-18; Acts 20:32; Rom. 5:9-10; 8:28-39; 10:12-15; 11:5-7, 26-36; 1 Cor. 1:1-2; 15:24-28; Eph. 1:4-23; 2:1-10; 3:1-11; Col. 1:12-14; 2 Thess. 2:13-14; 2 Tim. 1:12; 2:10, 19; Heb. 11:39-12:2; 1 Peter 1:2-5, 13; 2:4-10; 1 John 1:7-9; 2:19; 3:2

## VI. THE CHURCH

A New Testament church of the Lord Jesus Christ is a local body of baptized believers who are associated by covenant in the faith and fellowship of the Gospel, observing the two ordinances of Christ, committed to His teachings, exercising the gifts, rights and privileges invested in them by His Word, and seeking to extend the Gospel to the ends of the earth.

This church is an autonomous body, operating through democratic processes under the Lordship of Jesus Christ. In such a congregation members are equally responsible. Its Scriptural officers are pastors and deacons.

The New Testament speaks also of the church as the body of Christ which includes all of the redeemed of all the ages.

Matt. 16:15-19; 18:15-20; Acts 2:41-42, 47; 5:11-14; 6:3-6; 13:1-3; 14:23, 27; 15:1-30; 16:5; 20:28; Rom. 1:7; 1 Cor. 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Eph. 1:22-23; 2:19-22; 3:8-11, 21; 5:22-32; Phil. 1:1; Col. 1:18; 1 Tim. 3:1-15; 4:14; 1 Peter 5:1-4; Rev. 2:3; 21:2-3

## VII. BAPTISM AND THE LORD'S SUPPER

Christian baptism is the immersion of a believer in water in the name of the Father, the Son and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried and risen Savior, the

believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper.

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming.

Matt. 3:13-17; 26:26-30; 28:19-20; Mark 1:9-11; 14:22-26; Luke 3:21-22; 22:19-20; John 3:23; Acts 2:41-42; 8:35-39; 16:30-33; Acts 20:7; Rom. 6:3-5; 1 Cor. 10:16, 21; 11:23-29; Col. 2:12

### VIII. THE LORD'S DAY

The first day of the week is the Lord's Day. It is a Christian institution for regular observance. It commemorates the resurrection of Christ from the dead and should be employed in exercises of worship and spiritual devotion, both public and private, and by refraining from worldly amusements, and resting from secular employments, work of necessity and mercy only being excepted.

Ex. 20:8-11; Matt. 12:1-12; 28: 1 ff.; Mark 2:27-28; 16:1-7; Luke 24:1-3, 33-36; John 4:21-24; 20:1, 19-28; Acts 20:7; 1 Cor. 16:1-2; Col. 2:16; Rev. 1:10

### IX. THE KINGDOM

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age.

Gen. 1:1; Isa. 9:6-7; Jer. 23:5-6; Matt. 3:2; 4:8-10, 23; 12:25-28; 13: 1-52; 25:31-46; 26:29; Mark 1:14-15; 9:1; Luke 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 3:3; 18:36; Acts 1:6-7; 17:22-32; Rom. 5:17; 8:19; 1 Cor. 15:24-28; Col. 1:13; Heb. 11:10, 16; 12:28; 1 Peter 2:4-10; 4:13; Rev. 1:6, 9; 5:10; 11:15; 21:22

### X. LAST THINGS

God, in His own time and in His own way, will bring the world to its appropriate end. According to His promise, Jesus Christ will return personally and visibly in glory to the earth; the dead will be raised; and Christ will judge all men in righteousness. The unrighteous will be consigned to Hell, the place of everlasting punishment. The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord.

Isa. 2:4; 11:9; Matt. 16:27; 18:8-9; 19:28; 24:27, 30, 36, 44; 25:31-46; 26:64; Mark 8:38; 9:43-48; Luke 12:40, 48; 16:19-26; 17:22-37; 21:27-28; John 14:1-3; Acts 1:11; 17:31; Rom. 14:10; 1 Cor. 4:5; 15:24-28, 35-58; 2 Cor. 5:10; Phil. 3:20-21; Col. 1:5; 3:4; 1 Thess. 4:14-18; 5:1 ff.; 2 Thess. 1-7 ff.; 2; 1 Tim. 6:14; 2 Tim. 4:1, 8; Titus 2:13; Heb. 9:27-28; James 5:8; 2 Peter 3:7 ff.; 1 John 2:28; 3:2; Jude 14; Rev. 1:18; 3:11; 20:1 to 22:13

## XI. EVANGELISM AND MISSIONS

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods in harmony with the gospel of Christ.

Gen. 12:1-3; Ex. 19:5-6; Isa. 6:1-8; Matt. 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-8; 24:46-53; John 14:11-12; 15:7-8, 16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Rom. 10:13-15; Eph. 3:1-11; 1 Thess. 1:8; 2 Tim. 4:5; Heb. 2:1-3; 11:39 to 12:2; 1 Peter 2:4-10; Rev. 22:17

## XII. EDUCATION

The cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. An adequate system of Christian schools is necessary to a complete spiritual program for Christ's people.

In Christian education there should be a proper balance between academic freedom and academic responsibility. Freedom in any orderly relationship of human life is always limited and never absolute. The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists.

Deut. 4:1,5,9,14; 6:1-10 31:12-13; Neh. 8:1-8; Job 28:28; Psalm 19:7 ff.; 119:11; Prov. 3:13 ff.; 4:1-10; 8:1-7, 11; 15:14; Eccl. 7:19; Matt. 5:2; 7:24 ff.; 28:19-20; Luke 2:40; 1 Cor. 1:18-31; Eph. 4:11-16; Phil. 4:8; Col. 2:3, 8-9; 1 Tim 1:3-7; 2 Tim. 2:15; 3:14-17; Heb. 5:12 to 6:3; James 1:5; 3:17

## XIII. STEWARDSHIP

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as

entrusted to them to use for the glory of God and for helping others. According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately and liberally for the advancement of the Redeemer's cause on earth.

Gen. 14:20; Lev. 27:30-32; Deut. 8:18; Mal. 3:8-12; Matt. 6:1-4, 19-21; 23:23; 35:14-29; Luke 12:16-21, 42; 16:1-13; Acts 2:44-47; 5:1-11; 17:24-25; 20:35; Rom. 6:6-22; 12:1-2; 1 Cor. 4:1-2; 6:19-20; 12; 16:1-4; 2 Cor. 8-9; 12:15; Phil. 4:10-19; 1 Peter 1:18-19

#### **XIV. COOPERATION**

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. Such organizations have no authority over one another or over the churches. They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational and benevolent ministries for the extension of Christ's Kingdom. Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament.

Ex. 17:12; 18:17 ff.; Judg. 7:21; Ezra 1:3-4; 2:68-69; 5:14-15; Neh. 4; 8:1-5; Matt. 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 2:3; Luke 10:1 ff.; Acts 1:13-14; 2:1 ff.; 4:31-37; 13:2-3; 15:1-35; 1 Cor. 1:10-17; 3:5-15; 12; 2 Cor. 8-9; Gal. 1:6-10; Eph. 4:1-16; Phil. 1:15-18

#### **XV. THE CHRISTIAN AND THE SOCIAL ORDER**

Every Christian is under obligation to seek to make the will of Christ supreme in his own life and in human society. Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Christ Jesus. The Christian should oppose in the spirit of Christ every form of greed, selfishness and vice. He should work to provide for the orphaned, the needy, the aged, the helpless, and the sick. Every Christian should seek to bring industry, government and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth.

Ex. 20:3-17, Lev. 6:2-5; Deut. 10:12; 27:17; Psalm 101:5; Mic. 6:8; Zech.

8:16; Matt. 5:13-16, 43-48; 22:36-40; 25:35; Mark 1:29-34; 2:3 ff.; 10:21; Luke 4:18-21; 10:27-37; 20:25; John 15:12; 17:15; Rom. 12-14; 1 Cor. 5:9-10; 6:1-7; 7:20-24; 10:23 to 11:1; Gal. 3:26-28; Eph. 6:5-9; Col. 3:12-17; 1 Thess. 3:12; Philemon; James 1:27; 2:8

## XVI. PEACE AND WAR

It is the duty of Christians to seek peace with all men on principles of righteousness. In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war.

The true remedy for the war spirit is the Gospel of our Lord. The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical applications of His law of love.

Isa. 2:4; Matt. 5:9, 38-48; 6:33; 26:52; Luke 22:36, 38; Rom. 12:18-19; 13:1-7; 14:19; Heb. 12:14; James 4:1-2

## XVII. RELIGIOUS LIBERTY

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word and not contained in it. Church and state should be separate. The state owes to every church protection and full freedom in the pursuit of its spiritual ends. In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. The church should not resort to the civil power to carry on its work. The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. The state has no right to impose penalties for religious opinions of any kind. The state has no right to impose taxes for the support of any form of religion. A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power.

Gen. 1:27; 2:7; Matt. 6:6-7, 24; 16:26; 22:21; John 8:36; Acts 4:19-20; Rom. 6:1-2; 13:1-7; Gal. 5:1, 13; Phil. 3:20; 1 Tim. 2:1-2; James 4:12; Peter 2:12-17; 3:11-17; 4:12-19



# COMMITTEE ON CONSTITUTION AND BY—LAWS

Thomas B. Hord, Jr.: Chairman  
Ann Dixon: Secretary  
T. S. Putnam  
Jo Cline  
Larry Noggle  
W. W. Lattimore  
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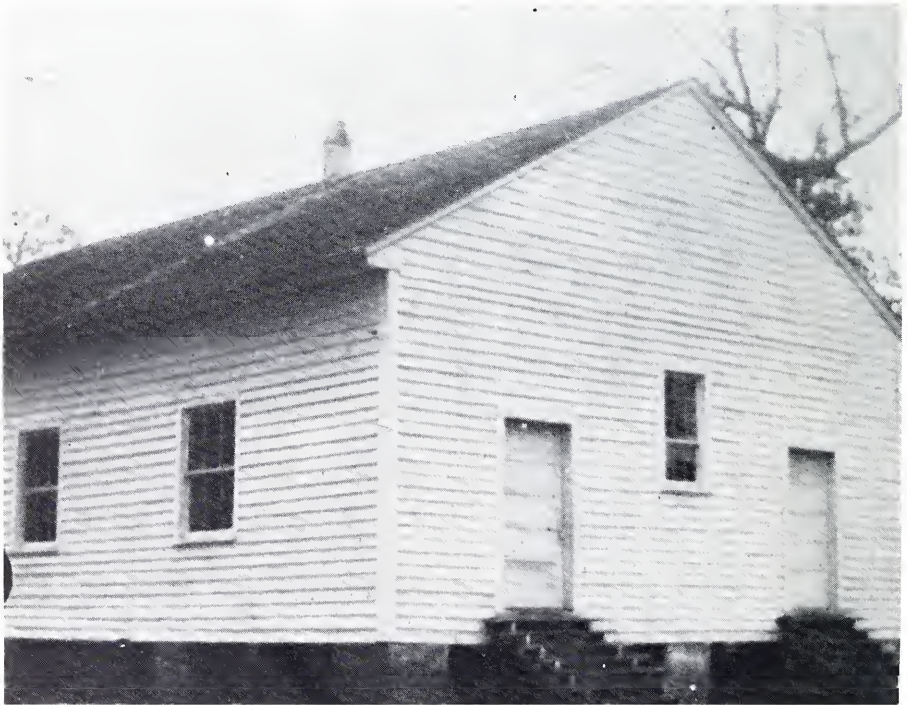
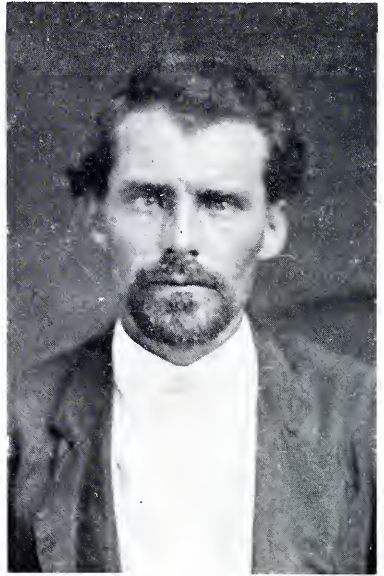
Conrad Beam: Chairman of Deacons  
W. C. McKinney: Pastor

# NEW BETHEL CHURCH PROPERTY

By Mrs. Elizabeth Hamrick

On July 12, 1851 Francis Lattimore deeded to the church 4½ acres of land for church use. Five buildings have been erected on this site. The first building was made of logs. It is not known just when this building was erected, whether before or after the date the deed was made to the land. In 1855, this building was replaced by a frame structure. This frame structure consisted of two rooms divided by a cross partition four feet in height, located just behind the preacher's stand. The large room in front for white people and a smaller one back of the stand for Negroes.

This building remained unceiled and without permanent seating until 1858. It was also unheated for several years, as were most church houses of that period. A heating stove was installed a short time before it was replaced by a new building.



A movement was started under the pastorate of Rev. J.A. White to erect a new building. A building committee was appointed in 1879 consisting of D. Cline, T.J. Dixon, J.Z. Falls, Jr., H. F. Schenck and R.T. Hord. In November that year a contract was let for erecting a new building in the amount of \$280.00. The members probably furnished the material and the \$280.00 was for labor only.

The dedication service for this building was held August 13, 1887 with T. Dixon preaching the dedicatory sermon. This building was used for worship until November 1924, when it was taken down and its timbers used in the framework of a new structure.



Under the pastorate of Rev. J. W. Suttle, a movement was started during the summer of 1924 for a building better suited to the needs. On October 26 of that year pledges were made by a small congregation in the amount of \$8,000.00. The building committee appointed on that day consisted of D. A. Beam, D. F. Beam, J. D. S. Carpenter, H. S. Cline, W. J. Dixon, Carme Elam Sr., G. C. Hord and W. L. Miller.

The decision was made to construct a brick building which would provide for a fully departmentalized Sunday School organization. Sunday School Board Plan No. 202 was chosen and the building constructed according to this blueprint. New Bethel's one hundred twenty-five member Sunday School which had attained the Standard of Excellence in 1925 moved into this eleven room educational building in the fall of that year. It was believed that this building would be adequate for many years to come.

The first services were held in the new building May 24, 1925. Total cost of the building and equipment amounted to \$10,175.30. With this debt retired, the building was dedicated Sunday, April 29, 1928.





Under the leadership of Rev. C. O. Greene, the present building was erected by the church in the year 1953. The church appointed a building committee December 7, 1953. Serving on this committee were Frank Spurling, J. B. Elmore Sr., T. S. Putnam, W. E. Falls and W. Robert Cline. A fund raising committee was also appointed on this date. Appointed were L. T. Noggle, chairman, Banks Miller, Odus Falls, John Carpenter, Ruby May Carpenter and Robert Burns.

During this time the Lawndale Baptist Church was being constructed also under the leadership of C. O. Greene. The building committee found the blueprints of that building to be adequate in every way for the needs of New Bethel and decided to build according to that plan. They were able to use the same set of blueprints and the buildings are identical in structure.



On the fourth Sunday in May 1954 the cornerstone was laid. Inside the granite cornerstone a copper box was placed. It contained the following items:

- 1 copy of the 1948 Church History
- 1 copy 1953 Associational minutes
- 1 copy Biblical Recorder
- 1 copy current Shelby Daily Star
- A roll of church membership
- The names of the building committee
- 1 copy each of "The Commission Magazine," "Brotherhood Journal," "Royal Service" and "Tomorrow"

As a matter of human interest, the following "firsts" involving this new building are:

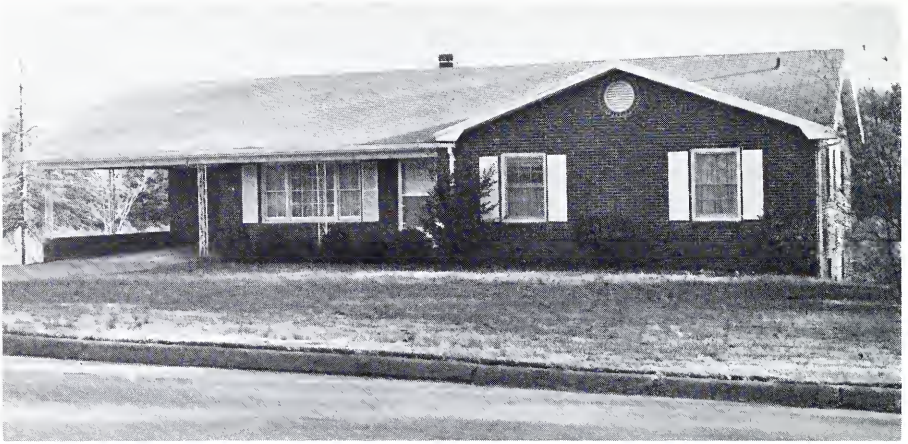
- First Wedding — Barbara Falls and Willie Canipe, May 6, 1954
- First Funeral — Mrs. M. P. Lattimore
- First to be baptized — Miss Minnie Wright

The present building was completed with an indebtedness of \$21,000.00 which was liquidated in four years and all church property was debt-free at the end of the 1957 associational year.

The following have been acquired and added to the original 4½ acre tract: As a gift to the church July 17, 1953, a tract consisting of 40 square poles, (¼ acre), from Mrs. Lula Mae Falls Borders. In April 1958 an additional 2½ acres was donated by Mrs. Borders. In 1965 1½ acres was acquired from Plato Swink at a cost of \$4,000.00







In November 1962 J. H. Cline Sr., gave a lot for the location of the present parsonage. This lot measures 125 ft. x 200 ft. approximately one acre on Hwy. 182 East just outside city limits of Lawndale joining T. S. Putnam. The parsonage was completed during the year 1963 at a cost of \$17,500.00 and is valued at \$24,000.00. The parsonage building committee consisted of Horace Price, W. D. Lattimore, Carme N. Elam, Frank Spurling, W. D. Hamrick, Mrs. Boyd Beam and Mrs. Jim Lattimore.

At the end of the associational church year 1971-1972, the value of the church property including pastor's home was \$146,000.00 with no church debt at the end of the year.



In the fall of 1971 the church voted to re-landscape the church grounds, moving the parking area from the front of the church to the South side and providing paved parking space for sixty cars. This work was completed in 1972 at a cost of slightly more than \$9,000.00 including the cost of planting trees and shrubs. The planting included almost one hundred pieces and was supervised by a committee composed of Mr. and Mrs. Carme Elam, Mrs. J. B. Elmore Sr., Mrs. Agnes Cline, and Mr. Buford Hord. This landscaping project has greatly enhanced the beauty of the property. Parking for about one hundred cars was provided by graveling the property acquired from Plato Swink.



**Building Committee, 1925 Structure**

**Top Row left to right: Carme Elam Sr., Will Dixon, Will Miller, Frank Beam.**

**Bottom Row left to right: David A. Beam, J.D.S. Carpenter, J.W. Suttle, G.C. Hord, H.S. Cline.**

# MEMORIAL GIFTS

By Miss Ruby May Carpenter  
and Miss Nell Carpenter

Over the years New Bethel Church has been the recipient of a number of memorial gifts which have been given by members and former members. Each of these gifts has been received gratefully and used in helpful ways by the church. It is very probable that many gifts have been made which are not reflected in the minutes or record books of the church and probably some have even been lost from memory. The following memorials are known to have been made:

Eight large stained glass windows in the sanctuary of the present building were donated by the families in memory of:

1. D. Frank Beam and Venora Elam Noggle Beam
2. John D. Schenck Carpenter and Zoie Lattimore Carpenter
3. Frank Lattimore and Sophia London Lattimore
4. Zimri and Catherine Falls
5. Richard Anderson Hord and Georgianna Beam Hord
6. Mr. and Mrs. W. L. Miller
7. James S. Cline Sr.
8. Rev. William A. Elam and Georgia P. Elam

There are eight smaller stained glass windows in the vestibule and balcony, four of which were donated by the families in memory of:

1. Frank Elam and Katie W. Elam
2. George C. Hord and Emma Lee Hord
3. Carme Elam and Mamie Forney Elam
4. David A. Beam and Elizabeth Elliott Beam

In 1944, George Noggle gave the church a beautiful set of collection plates. In 1946, the H.S. Cline family presented a handsome communion service to the church in honor of their parents. In 1948, the R.A. Hord heirs and Mrs. Hord gave \$2,000.00 to the church when their home place was sold to the church as a parsonage. This parsonage was occupied by Rev. C.O. Greene and family.

When the present building was being furnished quite a few gifts were given to the church. The baptistry painting was a gift of the children of Mr. and Mrs. W. D. Lattimore. The organ was donated by the Huss Cline family. Silverware for the dining room was given by the John F. Carpenter family. Kitchen cabinets were built by James Elam and James Southard.

The pulpit Bible was given by Mrs. Ruby Cline in memory of Edward Cline.

In 1955 J. Flay Weathers, Lee B. Weathers and Mrs. Pearl W. Smith presented a silver urn to the church in honor of their grandparents, Mr. and Mrs. Anderson Nolan.

In September of 1957 the deacons of the church led in dedicating the pulpit furniture in honor of Rev. John W. Suttle and a bronze plaque was placed on the pulpit stand.

In November 1958 Mrs. Ruby Lattimore gave the church a refrigerator for the church kitchen.

In February 1959 a permanent arrangement of red roses for the church sanctuary was given by Boyd Beam as a memorial to his parents, Mr. and Mrs. Frank Beam.



In October 1959 Mrs. Agnes Cline and W. E. Falls donated floor covering and its installation in the nursery rooms.

In August 1961 young Frank Cline (Bub) gave a dolly to hold and move the new folding tables purchased by the church.

In November 1961 Mrs. Margaret Cline Hendricks gave the church a piano and a picture of the Lord's Supper.

In January 1962 Mrs. A. A. Lackey (formerly Willie Mae Cline) gave \$100.00 to be used for additional books in the Dixon Memorial Library.

Drapes for the baptistry were provided as a gift by Mr. and Mrs. Demar Boyles.

In May 1966 Mr. and Mrs. Norman K. Porter donated the sum of \$200.00 for the purchase of recreational equipment. This gift was a memorial to their son, Chris Porter.

Mrs. Sophia London Lattimore gave \$500.00 in trust to the church. The interest on this fund went to mission causes.

A \$1000.00 memorial trust was set up in memory of Mrs. Kate Wray Elam by her sister, Mrs. Ann Hall, of Charlotte. The income from this trust is divided equally between home missions and foreign missions.

In 1971 the church received the sum of \$3000.00 from the estate of Mrs. Sallie Wease Powell. This bequest was given in honor of her parents, Mr. and Mrs. Benjamin Wease. A bronze plaque set in marble dedicates the landscaping to their memory and is set in the azalea garden which was part of the landscaping and planting project completed in 1972.

In January 1973, the church received a beautiful new communion service made of anodized aluminum as a gift from Mr. and Mrs. W. W. Lattimore. The set was first used on January 29, 1973.

## THE J. MATT LONDON GIFT

By T.B. Hord, Jr.

J. Matt London was born on March 14, 1850 and was a life-long member of New Bethel Baptist Church. He was one of the most loyal members the church ever had and was one of the few members who always attended the conference meetings on Saturday mornings. He was always vitally interested in the work of the Lord. His wife, Elizabeth, was born April 21, 1851 and survived him by less than one year. They had one child—a son, W. Spurgeon London, born October 18, 1877, who died December 22, 1898, at the age of twenty-one. Elizabeth London was a frail person and required institutional care during many of her later years of life. As may be seen from the J. M. London will, her care was a continuing concern well provided for. Under the terms of the will the deacons of New Bethel were responsible for seeing to her welfare after the death of her husband.



At some point in his life, Matt London came to embrace the concept of popular education for both men and women. Among his effects was found an essay or a speech of unknown date and origin entitled "Popular Education." This piece of writing apparently expressed Mr. London's personal convictions on the subject and is reproduced here along with a copy of his last will and testament.

The Matt London will left his entire farm to the deacons of New Bethel Baptist Church with the following stipulations:

1. The deacons were to use the income from the property to provide for the needs of Elizabeth London during her lifetime.
2. The property was to be held in trust by the deacons in perpetuity and, following the death of Elizabeth London, all income from the property was to be administered for the purpose of educating Cleveland County boys and



girls. Preference was to be given to the needs of those preparing themselves for Christian ministries.

Following the death of Elizabeth London, June 19, 1922, the will was duly probated and has been used in accordance with Mr. London's desires. The first grant was made October 31, 1923. Since that time about ninety students have received grants totaling slightly more than \$35,000.00 (accurate records are not available for a portion of this time and the amounts given are approximate.) In addition to these grants the fund has also been used to endow Gardner-Webb College on several occasions.

Mr. London's fine Christian character and interest in Kingdom work are effectively and permanently memorialized by the nature of the bequest and by its wording. The essay "Popular Education" and his will are included in this section of the history as a further memorial to this outstanding Christian gentleman.

### LAST WILL AND TESTAMENT OF J. MATT LONDON

I, J. Matt London of the County of Cleveland and State of North Carolina, being of sound mind but considering the uncertainty of my earthly existence, do make and declare this my last will and testament, to-wit:

First. My executor hereinafter named shall give my body a suitable burial, according to the wishes of my friends and relatives, and pay all my debts out of the first moneys that may come into his hands belonging to my estate.

Second. I will and bequeath to Carme Elam Sr., Dave Beam, Anderson Hord and George Hord, Deacons of New Bethel Baptist Church of Number Nine Township, Cleveland County, North Carolina, and their successors in trust for the uses and purposes herinafter set forth all of my real estate consisting of about 175 acres, more or less and located in No. 9 Township, Cleveland County, North Carolina and being my home place on which I now reside, said trustees to have absolute and complete control and management of said land and to keep and preserve the same intact and rent, lease, farm or otherwise use the same and to collect and receive all rents, profits and income therefrom and to apply the net income therefrom as follows, to-wit:

(1) That during the life of my beloved wife, Lizzie London, any or all of the said net income from my said land may be used in caring for and supporting my said wife, as fully and completely as in the opinion of said trustees, her needs may require.

(2) And after the death of my said wife all the net income from my said lands shall be used in paying the expenses of educating deserving boys and girls of Cleveland County, preferences being given to Baptist Ministerial students and missionaries and other deserving and poor Baptist boys and girls, designations and appropriations to be made from year to year by said trustees as in their good judgment may do the most good. To have and to

hold to said trustees and to be so preserved, used and administered by them and their successors forever.

(3) That all my personal property of every kind and description I will and devise to my next of kin, not including my wife, for whom I have herein above provided, the same to be distributed to and among them in the way and manner provided by law.

(4) I hereby constitute and appoint Carme Elam Jr., my true and lawful executor to all intents and purposes to execute this my last will and testament according to the true intent and meaning of the same, and every part and clause thereof — hereby revoking and declaring utterly void all other wills and testaments by me heretofore made.

IN WITNESS WHEREOF, I the said J. Matt London have hereunto set my hand and seal this the 12th day of June, 1920.

J. Matt London (Seal)

Signed, sealed, published and declared by the said J. Matt London to be his last will and testament in the presence of us, who at his request and in his presence, and in the presence of each other do subscribe our names as witnesses thereto.

O. M. Mull

E. Y. Webb

## Popular Education

Nowhere are the effects of a general distribution of knowledge more apparent than in the United States.

We are an independent and an educated people - the most intelligent of nations. Our growing power alarms the iron-crowned despots of the old world, and receives respect and reverence from the potentates of the new. The sails of our ships now whiten every sea and bay, and the stately spars of our merchantmen plow the waters of every channel from California's dark-bound coast to the fertile shores of India. The hoarse voices of our engines echo against the walls of every commercial city in Asia, Africa, Europe, and in tones of thunder, proclaim the joyful news of liberty and the triumph of popular rights over monarchical principles. The triumphs of our science, literature and arts are not less than those of our commerce.

The utility and novelty of our inventions are universally conceded to be equal to those of England, France or Germany. What then is the source of our prosperity in science, literature and art? It is because we are an educated people that we are enabled thus to rival the world and bear off the palm of victory. It is to the distribution

of knowledge among all ranks, a system peculiar to us as a nation, that we ascribe the lofty eminence we occupy among the nations of the earth. The stability of a republican government depends in no small degree upon the intelligence of the people. It is the ignorance of the masses of Europe that enable the sovereigns who rule them to trample upon their rights and dispoil them of their liberty. In despite of that justice, a sense of which is innate in the minds of all men. Were the subjects of those despotisms which have withstood the shocks of time and of revolutions thoroughly educated & enlightened the case would be far different. A thoroughly enlightened nation never has been, or ever will be, ruled by tyrants. How important then is the education of youth, when we reflect how closely it is connected with our present condition, & how much it concerns our future destinies! Among the youth of the rising generation we behold our future Presidents, Senators, Congress & Ministers, in short, all the vast machinery of society in embryo. It is a matter of vast importance therefore that they should be trained up in the way they should go. Their minds should early be imbued with just principles and enlightened by knowledge. And more than all, the principles of morality should be instilled into their minds, for thereby they will be shielded from the many temptations which must beset them all the course of life. Says one; What is the use of educating everybody? What is the use of educating farmers? &c.



Another exclaims; "It is well enough that lawyers, physicians & ministers be well educated, but why spend so much time & money on female education?" In the first of these objections we reply, that instead of farmers having no use for education, they are the very ones who should be most highly educated. The science of Agriculture neglected for so many ages & slighted by philistines, bathos & I. Modem, is now beginning to be better understood & appreciated than at any former period. It now enjoys the investigations of learned men, of scholars & of literati. The pens of our most influential writers are now wielded in its behalf. It attracts the attention of the most learned men of our age, & is only scouted at by narrow and unappreciative minds. The day is not far distant when it will become, ~~to~~ <sup>not only</sup> an employment, but a profession pleasant, honorable and lucrative. The dawn of that day is already visible. To those who object to female education it may be answered equally effectually & to the point. The doctrine that the female mind is too weak & frivolous to be either much improved or beautified by the acquisition of knowledge having long since been exploded, requires no further argument to prove its falsity. The characteristic peculiarity of the mind of man is profundity; that of woman accuracy. Hence, by nature, the former is better adapted to the study of the abstruse departments of knowledge, and the investigation of the more occult sciences; the latter to seize upon the discoveries of others & apply them.



to their various uses in the economy of life. Hence the female mind is eminently qualified for the acquisition of knowledge. Moreover the world is ruled by woman. We do not assert that she governs the world directly, but we say she does it indirectly. The Kings, Presidents, & all the potentates of the Earth are all mothers sons, and like other men act ~~very much~~ according to the maternal precepts which they receive in childhood. On this account, if no other, the greatest attention should be given to female education.

Besides woman is our ministering spirit through life. Her smiles kiss the first things that greet us in our entrance into this world, are the last that linger in the heart and float in the imagination as we descend into the tomb. She is the first to shed her smile, like bright sunbeams on the cradle, is the last to drop a tear on the cold icy pillow of death. Her presence brightens the innocent joys of infancy, the pleasures of youth, and her hand smoothes the wrinkles of age. She is with us through the whole drama of our earthly existence, and directs the pathway of life with flowers.

She is the first to teach the lispings tongue of the infant to articulate words, and to know their meanings, and it is from her we draw our first ideas. By all means then let females be educated. Let them be conversant with knowledge, Let them be intelligent.

# MINISTERS SENT OUT FROM NEW BETHEL BAPTIST CHURCH

By David E. Beam

1. In 1858 Philip Ramsaur Elam was ordained to the Christian ministry. Since he served as pastor of New Bethel in the years 1859-1860 information concerning him is included in the portion of this history which deals with the church's pastors.

2. Joseph Williams was also ordained to the Christian Ministry in 1858. No information is now available regarding place of service.



3. Rev. John Alexander Beam (1853-1928) . Joined New Bethel Baptist Church at the age of twelve years.

Was graduated from Wake Forest College in 1885 and ordained to preach by his church in 1886.

A state historical marker was erected north of Roxboro, N. C. On U. S. Highway 501 to Beam and his wife in 1966. This is the first joint historical marker erected by the state of North Carolina. The marker reads:

The Reverend  
John Alexander Beam  
1853-1928  
Wife  
Mollie Lucas Beam  
1867-1951

Two worthy servants of God, Leading educators, benefactors and distinguished citizens of Person County for more than a half century.

Mr. Beam, born in Cleveland County, graduated at Wake Forest College. Founder of Bethel Hill Institute 1888. Person County Superintendent of Schools 1914-1923.

Mrs. Beam, born in Blenheim, South Carolina, graduated at Oxford College. First woman to be elected County Superintendent of Instruction in North Carolina.

Home site ¼ mile West. School ¼ mile East.



Mr. Beam founded his school to help young preachers without means to prepare themselves for Wake Forest College. Bethel Hill is now a state supported High School.

4. In November 1899 P.W. Bangle was ordained to the Christian ministry. No information is available regarding his service for the Kingdom.



5. Rev. W. A. Elam was born September 21, 1878 on a Cleveland County farm. Son of S. W. and Martha Elam.

He married Georgia Parker November 22, 1900. Only one child, a daughter, Bryte Elam Lane. He united with the New Bethel Baptist Church in 1902 and was baptised by Rev. J. V. Devenney. Shortly after this he felt the call to enter the ministry but kept putting the matter off because of the lack of training. In 1910 he finally surrendered and entered Boiling Springs High School where he remained for three years. He entered Wake Forest College in fall of 1913 and took the B. A. degree in 1917. In all the seven years in school he never lost a day from school on the account of sickness or providential causes.

He was ordained by the New Bethel Baptist Church on August 28, 1914.



During his last two years at Wake Forest, was pastor of five churches as follows: The Glenn Royal Church at Wake Forest, the Wake Union and Woodland Churches in the country west of Wake Forest, Alum Springs and Keanansville Churches in Duplin County.

On leaving Wake Forest he was called to Lilesville and some country churches making a field in Anson County, where he stayed for nearly three years.

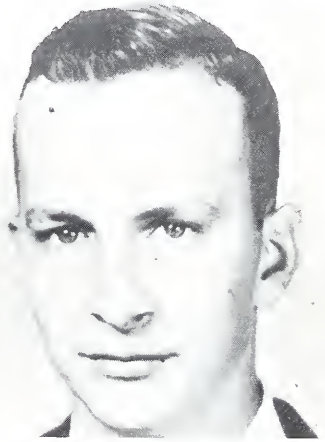
His next field was the Second Baptist Church of Shelby. He stayed there nearly four years; the last two years serving at Sandy Plains.

In the call of 1923 he was called to the Ramseur and Franklinville field in Randolph County. The Reverend W. A. Elam died as a result of a traffic accident at his home in Franklinville some years ago.

6. Franklin Edgar Lattimore (1928-1959).

Son of W. D. and Bessie Gantt Lattimore, Baptized at New Bethel. Graduated from Lenoir Rhyne College. Married Miss Josephine Towery of Lawndale, licensed by his church in 1953. Ordained by his church in 1956.

He was pastor at Casar and Polkville Baptist Churches. He served in the ministry only three years due to an early death caused by an auto accident.



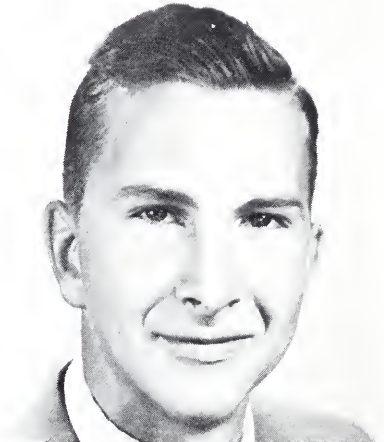
7. Robert Alexander Lattimore (1934-)

Son of W. D. and Bessie Gantt Lattimore, baptized at New Bethel. Graduate of Lenoir Rhyne College, and Southeastern Seminary at Wake Forest.

Married Miss Sadie Towery of Lawndale.

He was ordained to the ministry in 1964. Served pastorate in Abington, Virginia and since 1968 at Germanton, North Carolina.

She has also had in her membership several ordained ministers whose ordination took place elsewhere, as well as members who have been ordained after moving their membership to other churches.



# PASTORAL LEADERSHIP

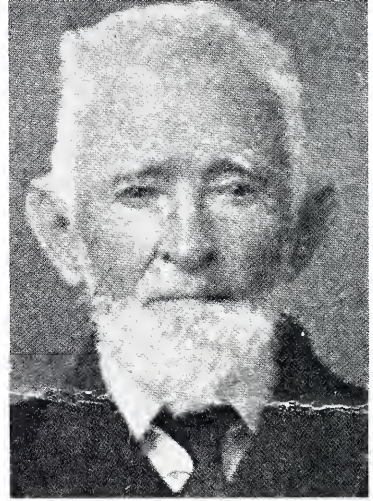
By Miss Charlotte Beam

“I have set thee a watchman.” (Ezekiel 33:7)

New Bethel has been fortunate in having efficient leadership. This chapter seeks to describe some of the men who have exercised pastoral leadership and, where information is available, to describe some of the activities or methods used by the different leaders as they went about winning souls for Christ and ministering to the needs of the church. Little or nothing is known about the personalities or leadership of some of those who have served the church as pastors.

Rev. T. Dixon, 1848-1856, 1864-July 1866, 1870-1878, 1883-1890, a total of nearly 28 years.

The Reverend T. Dixon, of whom it is said that he organized twenty churches played an important part in the formation of New Bethel Baptist Church. It is known that the protracted meeting held in the community the year before New Bethel was organized involved T. Dixon, Joseph Suttle, Drury Dobbins and perhaps others. T. Dixon was the church's first minister and was without question a dynamic worker and leader. It is recorded that in his lifetime he preached seventy years and baptized over five thousand converts. He would often enter the church sing “Pams” (Palms of Victory) and would expect the congregation to respond by singing “The Lily of the Valley.” Many other Baptist churches in the area owe their origin to the work of this man. He is also remembered as the father of four of North Carolina's most distinguished sons and daughters. His son, Thomas Dixon, was a nationally celebrated clergyman, author and lecturer. His chief pastorate was in New York City. He is best known for his book, “The Clansman,” which later was the basis of the photoplay “The Birth of a Nation.”



His son, Amzi Clarence, was a very prominent clergyman and author. Educated at Wake Forest College and Southern Baptist Theological Seminary, he served pastorates in North Carolina, Baltimore, Maryland, Brooklyn, N. C. Boston, Mass., Chicago, Ill., and London, England. He published twelve volumes on religious and cultural subjects.

His daughters distinguished themselves in medicine and teaching. Delia Dixon (Carroll) was a pioneer woman physician and was for many years the attending physician at Meredith College. A younger daughter, Miss Addie Dixon, was a nationally known writer and teacher.



**Rev. Joseph Suttle**  
1857—May 28, 1960

The Reverend Mr. Suttle also assisted in the formation of New Bethel Baptist Church and was its pastor at the time of his death. He was one of the first ministers of the area to stress missions (especially foreign missions) within the Kings Mountain Association. The Reverend J. W. Suttle of blessed memory was a grandson of this man.

**Rev. Philip R. Elam**

The Reverend P. R. Elam was a son of W. A. Elam, the grandson of the first deacon of New Bethel Church. He was ordained to the full-time gospel ministry in the year 1858. He served as New Bethel's pastor during 1860 and 1861. It is known that in September 1855 the church voted to send a delegate to the Western Convention and that Philip Elam was that delegate. The minutes record that "a motion was made to raise five dollars and send a delegate to the Western Convention, which was raised and Brother Philip Elam was elected."



During these years the question of making and selling intoxicating beverages was raging throughout the churches of the area. In 1859 the Association had passed a strong resolution against the sale or use of intoxicants. Apparently Brother Elam had strong convictions in this regard. During his ministry New Bethel adopted a similar resolution and it is recorded that church business meetings frequently dealt with the cases of members who either drank to excess or who operated distilleries and were unwilling to cease the whiskey traffic. Rev. Elam was a Civil War hero and a lieutenant in his company. After Gettysburg he spent nine months in a federal prison. He was one of the earliest missionaries for a new movement called Sunday School

**Reverend L. McCurry 1862-1863**

Little is known of the ministry of this man since no records are available except the very brief church minutes which were taken up in large part with disciplinary matters. The constitutional requirement regarding attendance was enforced at this time and the minutes of business meetings indicate such behavior problems as drinking or selling liquor, immorality and the use of profane language.

**Reverend R. Poston**  
1866-1869

No detailed information is to be had regarding the ministry of this man. The minutes of business meetings indicate that the problem of church attendance was troublesome during this period.

**Reverend J. A. White**  
1879-1882

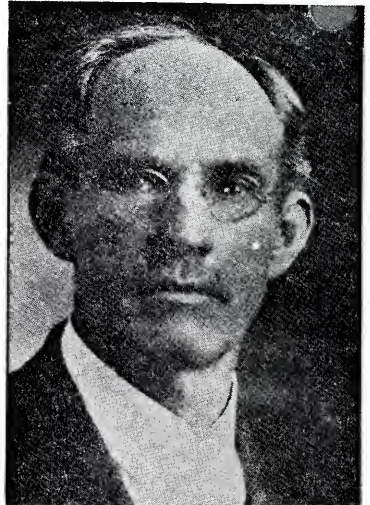
No information is available except that the same problems continued to affect the congregation. It is known that a movement was begun to erect a new building but the building was not erected until much later.

**Reverend A. P. Hollifield**  
1891-1897

This pastor took up the fallen mantle of Rev. T. Dixon. In 1887 under the leadership of pastor Dixon a new building had been planned and the building had been constructed by the inception of Pastor Hollifield's work. It is noted that during his ministry the church employed its first sexton, Mr. Gideon Sweezy, who was to care for the building for the agreed sum of six dollars per year. It is also noted that during his pastorate a Mr. Gold was employed to sing on Saturday and Sunday meetings at the rate of one dollar per day. The problem of intoxicating beverages was a perennial one. The minutes indicate that a committee was appointed to look up "the resolution" with regard to a member selling fruit or corn to distillers. The resolution referred to is one that was adopted under the pastorate of Philip Elam in 1860 (May) by vote of 17 to 9. The Association had passed a strong resolution the previous fall against sale or use of intoxicants and had required churches to concur in it if they wished to continue in affiliation with the Kings Mountain Baptist Association.

**Reverend C.S. Cashwell**  
1898-1900

During this pastorate there seems to have been a considerable activity within the life of the church. In the beginning there was preaching one Saturday and three Sundays each month. In 1899 and 1900 the church went to preaching services each Sunday. The pastor's salary was set at \$600.00 per year. In January 1898 the church adopted the envelope system for collection of money and three thousand envelopes were purchased for this purpose. The cemetery was laid off in plots and twenty-five cents was charged for a grave site 5' x 12'. Form letters were sent out to members delinquent in the matter of church attendance.



**Reverend J. V. Devenney**  
**Nov. 1900-Oct. 1905**

Born in the northern section of Cleveland County, North Carolina, January 10, 1863, converted at the age of sixteen and joined the Baptist church at Mt. Zion, Cleveland County, being baptized by Rev. H. D. Harrill.

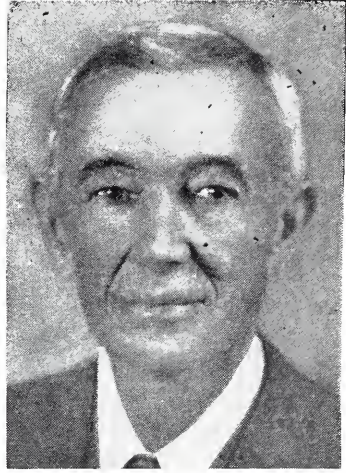
Received some high school training at Shelby under the tuition of Capt. W. T. R. Bell; Prof. Sam E. Gidney and Miss Addie Gardner. Entered Wake Forest College rather poorly prepared in the late fall of 1890. Graduated with the degree of Master of Arts, June 1895. Attended one-half session of the Seminary at Louisville, Ky., 1910.

Was ordained to the Gospel Ministry at Wake Forest in 1892. Served churches in the counties of Wake, Franklin, Moore, Harnett, Cumberland, Jackson, Iredell, together with the following in Cleveland: New Bethel, Lawndale, New Hope, Double Shoals, Casar, Union, Sandy Plains and Boiling Springs.

He has taught in Buie's Creek Academy, Sylva Collegiate Institute and Piedmont High School, together with work in the public schools of Cleveland, Davidson, Union and Rutherford counties.

The Reverend Mr. Devenney researched the history of the church and wrote a short historical sketch on the occasion of the eightieth anniversary of the life of the church. This history was published and copies of it are treasured by the members of the church.

In addition to those years when J. V. Devenney served as pastor, he gave significant service to the church as a Sunday School teacher, as clerk of the church, as a worker with the BYPU, and in other capacities. The Reverend Mr. Devenney was the father of Mrs. Minta Grigg and grandfather of Mrs. Inez Hord who are still members at New Bethel.



**Rev. C. W. Payseur**  
**Nov. 1905-Dec. 1912**

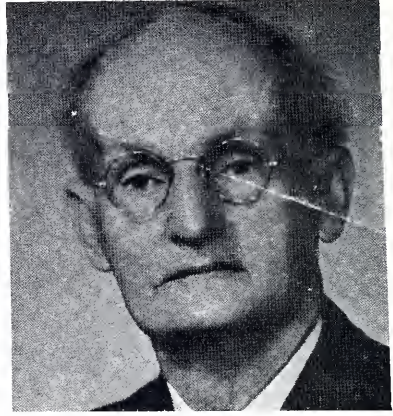
Very little is known of the ministry of this man. Sometime during these years the Union Church in Lawndale was organized and a number of members from New Bethel were dismissed to assist in the organization of the Union Church. Under the arrangement Rev. Payseur was to serve as the Baptist pastor of this church and strong lines of cooperation with New Bethel were established. Sarah Wease (Sarah Wease Powell), for whom the memorial garden and planting at New Bethel is named was baptized by Rev. Payseur in 1907.





**Rev. John W. Suttle**  
**1913-1949**

Perhaps no minister with the possible exception of Thomas Dixon has played a more active role in the growth of Baptist work in Cleveland County. For twenty-eight of his sixty-five years preaching career, he had pastoral care of six or seven Cleveland County churches at the same time and New Bethel was for a time one of this group. Of the life and work of this noble pastor much can be said — certainly much more than the scope of this article will permit. Dr. Wyan Washburn of Boiling Springs has published a large volume of biographical material dealing with Pastor Suttle. The reader is referred to Dr. Washburn's book Brother John's Canaan In Carolina, published by Rowan Printing Company of Salisbury in 1958.



Pastor Suttle came to serve New Bethel and Lawndale churches in 1913. In 1915 Double Shoals was added to his responsibilities. Preaching services were usually held on fourth Sunday weekends with a 11:00 a. m. business meeting on Saturday and 11:00 a. m. worship service Sunday. Through his efficient organization laymen carried on for the other services. Pastor Suttle had a five-point program for building churches:

1. Locate the people.
2. Enlarge the organization of the Sunday School.
3. Provide adequate space.
4. Train workers.
5. Sustain visitation until enlistment.

This Suttle plan became the Sunday School Standard of Excellence.

During the sixty-five years of his ministry, thirty-six included pastoral care of New Bethel—longer than any other minister. His emphasis was preaching, organizing, training, and stewardship. Each time he came to preach he visited in some home within the community.

In 1924 a new building was built to the specifications for a Standard Sunday School as recommended by the Baptist Sunday School Board.

In May, 1937, New Bethel held a rare and interesting service — a combination memorial and celebration service. It honored John W. Suttle for completing 25 years as pastor of the church, his 65th birthday, his 44th wedding anniversary, and his 46th year in the ministry. Pastor Suttle continued to serve New Bethel as pastor until early 1949. During his pastorate the church celebrated its eightieth anniversary and its one hundredth anniversary of its founding. On each of these occasions a history of the church was published. During all of these years he was moderator of the Kings Mountain Baptist Association, a position which he continued to fill until 1952. He was truly a man of God with enthusiasm, action and vision. "A Man who could get things done."



**Rev. C. O. Greene**  
**Jan. 1949—Nov. 1959**

Succeeding Rev. Suttle was one of his "boys," Charles Olin Greene. Many remember Rev. Greene for his outstanding sermon, "Come Before Winter" given annually with variations, in October. Under his leadership our present sanctuary was built and the first service in the new church was in February 1954. He served as chairman of Cleveland County Agricultural Extension Advisory Board and as a director of the Piedmont Area Development Association. In 1958 he was named the Rural Minister of the Year by Emory University and the Progressive Farmer Magazine.



In 1957 he preached the sermon for the Baptist State Convention. In 1959 he resigned at New Bethel to become Supt. of Missions of the Kings Mountain Association.

**Reverend J. Russell Fitts**  
**1960—Oct. 1962**

Rev. Fitts was serving both New Bethel and the Double Shoals Churches when under God's guidance he felt that each church needed a full time pastor. Therefore New Bethel went full time in October 1962. Rev. Fitts was not involved in building a church house instead worked to save souls and build stronger Christians. He said, "I felt there were some great souls there and fellowship with them meant a great deal to me. There I felt a freedom to say and preach what I believed."



**Rev. Cline W. Borders**  
**April 1963-July 1967**

In April of 1963 New Bethel called its first full-time pastor, Rev. Cline W. Borders. Rev. Borders was a very dynamic, strong leader of the church and the church showed much growth during his period as pastor. He also served as an Associate Director with the Seminary Extension Department during this same period. Under his leadership the church's budget increased \$9,000.00 and the mission giving doubled during that time. The Cooperative Program increased 325% during his pastorate with 25% of the en-



tire budget going to Cooperative Program in 1967. He stressed Foreign Mission giving and made this a special project during the Christmas season. He began printing the first church directory which gave a complete church roll, lists of all church deacons, WMU officers and leaders, Sunday School and Training Union officers and teachers, committee members, graphs showing increases or decreases in the financial status of our church, baptisms, church letters, tithers, etc. This directory proves to be a very valuable part of our church life. Rev. Borders also started a monthly series of cottage prayer services with members meeting in the homes and having prayer and fellowship together. On Sunday nights for a while we discussed contemporary problems among us which was very helpful. He also started the practice of class participation in the Sunday School lesson with each class member giving a specific part of the lesson. On Sunday nights during that period we had a pre-study of the next Sunday's lesson which provided us with helpful information for our parts. During his pastorate the first church secretary became a part of the staff with Mrs. James D. (Marilue) Elam serving in that capacity. Rev. Borders taught many Bible classes in Cleveland County through the Seminary Extension Department. All churches in the Kings Mountain Association participated in these classes. Rev. Borders visited Sunday School classes to determine needs, visited in homes and prayed with families. He proved to be an able shepherd by giving wise counseling to many. Was that the secret of his success?

**Rev. William Charles McKinney, Jr.**

July 1967 — — —

Biblical history proves that God finds the right man for critical periods in history. Our country was beset with new problems on the horizon — integration, war, a rapid climb in the juvenile delinquency rate and permissiveness when he became pastor. Coupled with this was a growing wave of prosperity and apathy. In such times counseling is needed. The Rev. McKinney aided by his teaching experiences proved to be the man. By counseling and diligent work he has led New Bethel to a feeling of more sanity. He has worked especially hard with the teen-age group. One week in the summer he with other helpers has been counselors for a Youth Retreat which has been held at White Lake each summer since 1968. There they study the Bible and discuss personal problems. This has proven to be very beneficial and enjoyable for all. Under his leadership the church has formulated, adopted and published a new Constitution and By-Laws. During the years 1971-1972 a new parking lot was completed to the South side of the church and a lovely memorial garden was planted in memory of Mr. and Mrs. Ben Wease with funds given by her daughter, Mrs. Sallie Wease Powell, for that purpose. Prior to his pastorate the maintenance of church properties had been unplanned and as a consequence much work was needed to restore the building to good condition. A five-year rotating plan of church maintenance was adopted under which a part of the total maintenance is scheduled for each year. Since this plan was adopted the church and parsonage have been re-



painted inside and outside and all floors in the church refinished. Following this plan will make major renovations unnecessary. Rev. McKinney began a monthly newsletter entitled "The Proclaimer" which is sent to every member of the church. This has proven to be very valuable to our church family. Rev. McKinney has also taught classes in the Bible through the Seminary Extension Department. He has been especially helpful to the colored ministers in Cleveland County. He has been their instructor in a number of classes during the time they were working toward their "Pastoral Training Certificate."



**Long-time pastor J. W. Suttle and Mrs. Suttle flanked on the left by former pastor C. O. Greene and Mrs. Greene, and on the right by the pastor at the time J. Russell Fitts and Mrs. Fitts. Picture made in 1961.**



# LAY LEADERSHIP

## Leaders

When the church was constituted A.S. Elam was recognized as a deacon and at the June meeting of the following year (1849) Francis Lattimore and R.T.Hord were ordained to this office. During the first one hundred years the deacons were few and were selected for life tenure. The following brethren had served the church under that rule at the publication of the first history: W.B. McCall, A. Hamrick, W. A. Thompson, T. J. Dixon, E.A. Morgan, D. Cline, P.L. Carpenter, T.J. Ramseur, H.F. Schenck, J.Z. Falls, E. F. Dellinger, W. A. Elam, D. A. Beam, J. D. S. Carpenter, Carme Elam Sr., J. S. Harris, G. C. Hord and R. A. Hord. The date of their ordination is not known.

In 1933 the following men were added to the fellowship of deacons:

John F. Carpenter

Robert Cline

W. J. Dixon

In 1946 it was proposed that the fellowship of deacons be increased to twelve and that the deacons serve on a rotating basis under which each year the three deacons oldest in service would be retired for at least one year. Due to the fact that the church was then raising money for a rather extensive addition to the church the plan was not adopted — the church feeling that the older deacons were needed on the active roster. However, four new deacons were added at that time; namely:

W. W. Lattimore

T. S. Putnam

Pete Noggle

Frank Spurling

In September of the same year the pastor again proposed the system of rotation. Again the plan was rejected. At that time J. D. S. Carpenter and G. C. Hord were named honorary deacons for life and two new deacons were added. These two newly ordained deacons were David E. Beam and Boyd Beam. In September 1947 the diaconate was expanded to twelve members, the rotating plan of service was adopted, and the following men were ordained to serve as deacons:

Bob Burns

Chalmus Miller

Gene Lattimore

Under the plan of rotation then used, three deacons were retired each year and could be re-elected after one year's rest. The plan currently in use retires four deacons each year. The church annually selects four deacons to be added to the active fellowship of deacons from a ballot which contains the names of all resident male church members above twenty-one years of age except those currently serving as active deacons. The men who receive the highest number of ballots become active deacons and the fifth is alternate. Since this plan was placed in effect the following men have served as deacons for one or more terms:

Broadus Beam

Conrad Beam

Cline Borders

Bobby Cline

Hoyte Cline Sr.

Hoyte Cline Jr.

James S. Cline Jr.

Haley Dedmond

Tom Dixon

Carme N. Elam

Odus Falls

W. E. Falls

Dixon Hamrick

Thomas B. Hord Jr.

Herschel Hord



Stanley Greene  
James Lattimore  
W. F. Lattimore

Frank Lattimore  
Glenn Lee  
Cline Owen Lee

James Southard  
Warren Spurling  
Kenneth Price

Of the men who have served as deacons all were ordained to the office by New Bethel Baptist Church except A. S. Elam, P. Z. Carpenter, J. Z. Falls, E. F. Dellinger and J. S. Harris who on becoming members of this church were recognized as deacons by virtue of ordination conferred by other churches.

Those serving as active deacons for the 1972-1973 church year are:

W. Dixon Hamrick, Chairman

Hoyte Cline Jr. Vice Chm.

Ton Dixon, Secretary

David Beam

T. S. Putnam

James Southard

James S. Cline Jr.

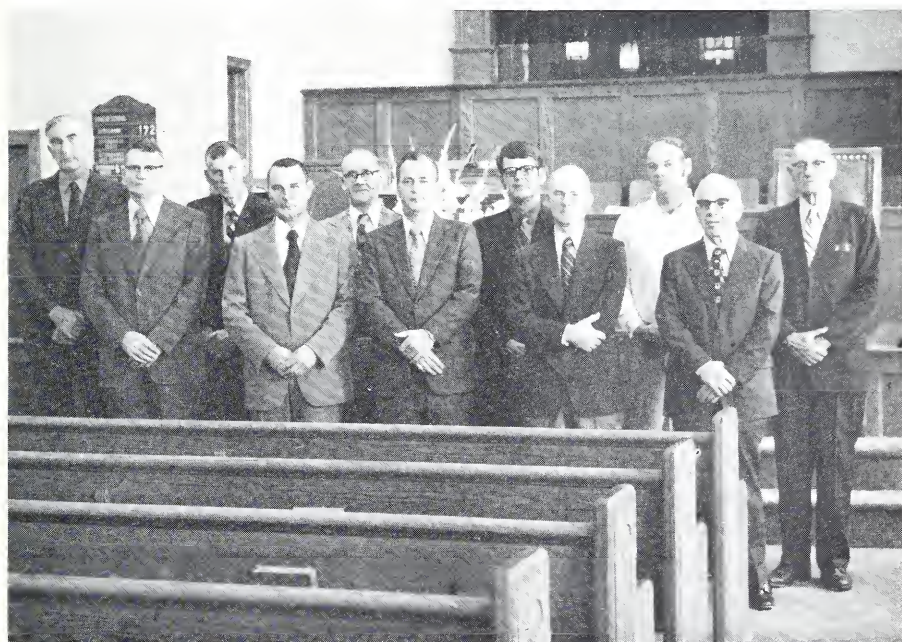
W. E. Falls

Thomas B. Hord Jr.

Hoyte Cline Sr.

Kenneth Price

Warren Spurling



#### Active Fellowship of Deacons — 1973

Front Row: L. to R., W. Dixon Hamrick, Chairman, Warren Spurling, James S. Cline Jr., James Southard, T.S. Putnam.

Back Row: L. to R., David E. Beam, Tom Dixon, W. E. Falls, Thomas S. Hord Jr., Hoyte Cline Jr., Hoyte Cline Sr., (Kenneth Price was not present when the picture was made.)



**BOARD OF DEACONS — 1948**

**Bottom Row: left to right: W. W. Lattimore, J. D. S. Carpenter, Gene Lattimore, Robert Cline, John F. Carpenter, Top Row: Lester Noggle, T. S. Putnam, Chairman: Robert Burns, Chalmus Miller, Frank Spurling, Boyd Beam and Will Dixon — David E. Beam (not shown).**



**FELLOWSHIP OF DEACONS — 1928**

**Top Row: left to right: Carme Elam Sr., Joe S. Harris, R. A. Hord. Bottom Row: left to right: David A. Beam, J. D. S. Carpenter, J. W. Suttle, G. C. Hord.**



## TREASURER

As far as the record shows W. B. McCall was the first church treasurer. The date of his election is not known but he served in this capacity up until 1885, when T. J. Dixon became his successor. Mr. Dixon served 23 years until January 1908. Since the later date J. D. S. Carpenter filled this office from 1908-1945. Up until this time each treasurer was also serving as a deacon.

Since 1945 the following have served:

Mr. John Francis Carpenter, 1945-1957

Miss Ruby May Carpenter, 1957-1964

(John and Ruby were son and daughter of J.D.S. Carpenter.)

Mrs. James D. Elam (Marilue) 1964-1969

Mrs. Cecil Self (Gladys) 1969-1970

Mrs. James D. Elam 1970 — —

In 1963 the church voted to add a part-time secretary to the church staff. Except for a few months Mrs. Marilue (James) Elam has filled this position. In 1970 the position of church treasurer was added to the church staff and Mrs. Elam has filled both positions with splendid efficiency.

## CHURCH CLERK

It was not until April 1902 that the church voted to elect a clerk and treasurer. They were to serve for indefinite periods. Since that time these officers have served under this rule.

The first clerk of the church was R. T. Hord, who served for a continuous term of more than 34 years before 1902. He was followed by E. A. Morgan for four years; H. F. Schenck, four years; Carme Elam Sr., three terms, twenty-two years in all; R. A. Hord, three years; J. V. Devenney, Nov. 1916 to August 1920, and the following;

T. B. Hord 1920-1933

Frank Spurling 1933-1949

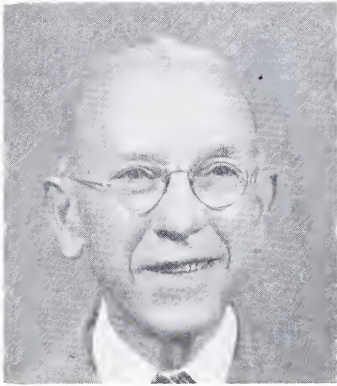
Mrs. Veda Noggle 1949-1953

Mrs. Glenn Lee 1953-1958

Mrs. David Beam 1958-1964

Mrs. Dixon Hamrick 1964 — —

**CHURCH TREASURERS**



**J.D.S. Carpenter**



**John F. Carpenter**



**Ruby May Carpenter**



**Mrs. James D. Elam**



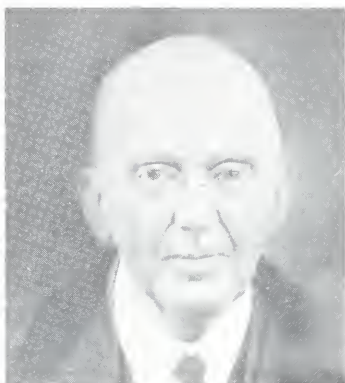
**Mrs. Gladys Self**



## CHURCH CLERKS



**H.F. Schenck**  
1886-1890



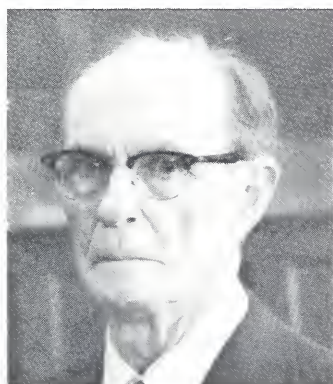
**Carme Elam, Sr.**  
1890-1912



**R.A. Hord**  
1912-1915



**J.V. Devenney**  
1915-1920



**T.B. Hord, Sr.**  
1920-1933



**Frank Spurling**  
1933-1949



**Mrs. L.T. Noggle**  
1949-1953



**Mrs. Glenn Lee (Horn)**  
1953-1958



**Mrs. David E. Beam**  
1958-1964



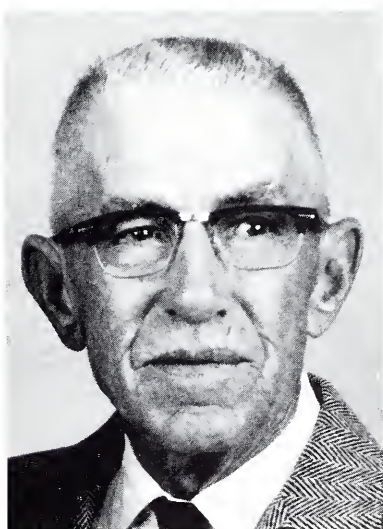
**Mrs. W. Dixon Hamrick**  
1964-Present

## CHURCH TRUSTEES

These men hold title to all property belonging to the church and are the legal representatives of the church in all matters pertaining to such property.



**W. W. Lattimore and Banks Miller**



**Sam W. Elam**

## LIBRARY

A church library was constituted in May 1942. Mrs. Otis Falls was chairman of the committee and to work with her were Miss Ruby M. Carpenter, Mrs. Agnes Cline, Mrs. David Beam and Mr. James Cline Sr.

In August 1943, the Dixon family donated \$100.00 to the library fund and the library was to be called The Dixon Memorial Library in memory of Miss Ida Dixon. Mrs. Otis Falls was the first librarian assisted by Misses Katherine Elam and Janice Falls. At present the library has over 500 books with a good circulation.

Books are classified as follows:

Bible 1

Bible biography 4

Children's Books 119

Missionary 32

Fiction 101

Biography 8

Miscellaneous 16

Besides the above named persons the following have served as librarians:

Mrs. Veda Noggle

Mrs. Stanley Greene

Mrs. Tom Hord

Mrs. Gladys Self

Mrs. Agnes Elam



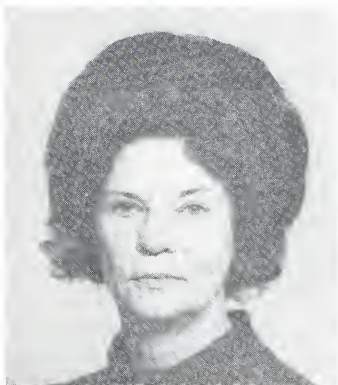
## CHURCH LIBRARIANS



**Mrs. Odus Falls**



**Mrs. L. T. Noggle**



**Mrs. Tom Hord**



**Mrs. Gladys Self**



**Mrs. Agnes Cline**



**Mrs. Agnes Elam**

# FINANCIAL STEWARDSHIP

By W.C. McKinney, Jr.

In the 1928 historical sketch prepared by the Reverend J. V. Devenney the matter of New Bethels' stewardship of money for the first eighty years of her life has been handled in very thorough fashion. This sketch is here included and Brother Devenney's work recognized.

The first recorded financial transaction by the church is under date September meeting 1852, when "A collection was taken to defray the expenses of the association and two dollars and 83¼ cents was contributed" (the association met with New Bethel Church that year.) At the September meeting 1853 "A collection was taken up to pay the balance that was owing by the church for last year which was \$2.32¾ and also to send up to pay for printing minutes." In this collection \$3.43 was realized thus paying the balance mentioned and leaving \$1.10¼ to send up for minutes. We can only conjecture to how the first two amounts named were applied.



Frank and Sophia Lattimore

During the first ten years of history the record shows that the church raised nine collections for the Association, amounting to \$18.48. The first mention of pastor's salary was at the October meeting 1885, where we find, "there was a motion made to pay Brother Dickson (Dixon) for his services for the past year." and \$17.75 was contributed by fourteen of the brethren — two paying \$3.00 each, three paying \$2.00 each, three paying \$1.00 each, five paying 50 cents each, and one paying 25 cents. Several of these members were large land owners and most of them owned slaves. The following year, (1854), \$22.70 was raised for the same purpose. The record for 1855 is financially blank on pastor's salary. The sum of \$2.09 was raised for printing minutes. (As already noted, a new church house seems to have been built during that year but there is no record of the building or its cost.) At the September meeting "A motion was made to raise five dollars and send a delegate to the Western Convention, which was raised and Brother Philip Elam was elected." At this same meeting "The church formed a resolution that the supply for the next year should be paid Forty-five

Dollars and a committee of ten to resolve that the amount be paid." In October and November of the following year, (1856), nine of the ten members paid \$11.90, making \$41.60 of the \$45.00 promised. This is the largest number of members, thirty-two, that had contributed to any object up to this time. A noteworthy fact is that among this number was one woman, Elizabeth Eskridge, contributing the sum of \$1.00. The following year she was joined by Sophia Lattimore, who gave 50 cents to pastor's salary, she herself again giving \$1.00. We suspect that for a woman of that time to make a contribution in church meeting required an extra supply of both grace and grit.

During the fall of 1857, the first year of Joseph Suttle's pastorate, "The names of the male members was called over" and a total of \$49.21 was raised "for his past year's services." As already noted two female members contributed to this amount; fifty-one male members contributed. The largest amount given by any one member was \$3.50. At the October meeting "A collection was taken up for Domestic Missions and the amount raised was \$3.50," R. T. Hord having already paid \$1.50 to this object at the Association — one member \$1.50, the whole church besides \$3.50. Summarizing we find that during the first ten years of the church's history nine recorded collections were made to Associational purposes; four, amounting to \$103.83½ for pastor's salary; and two amounting to \$7.75, for missions. The amount reported for all objects during the first year of the pastorate of Joseph Suttle was \$56.46, the largest amount ever reported up to that time; by way of suggestive contrast we note that seventy years later in the fifteenth year of the pastorate of J. W. Suttle, a grandson of Joseph Suttle, the church with a total male membership of fifty-six, five more than the number contributed in 1857, made a total contribution for church purposes amounting to \$2,145.59. Of this amount \$1,197.96 went to local objects, more than \$200 of which was in special gifts, and \$947.63 to outside benevolences. In the first instances more than 99 per cent went to local objects and less than 1 per cent to missions; in the last, less than 56 per cent went to local objects and more than 44 per cent to missions and other benevolences. The pastor received a little more than 27 per cent of the whole amount. In the first instance two female members joined in the contribution; in the last, most of them had a share in the work.

While one of the original rules required that "All members of the church shall bear their part of all its expenses, according to their several abilities," the obligations of this rule seem to have rested rather lightly on the hearts and consciences of the brethren and sisters through a number of years. At the same time the "expenses" of the church included a very limited number of items.

At the January meeting, 1880, a finance committee was appointed "to solicit funds for the supply of the church, and payments were made semi-annually on the fourth Saturdays of June and December. If any member refused to pay, his name was reported to the church committee (perhaps meaning committee on discipline). At the same meeting it was "moved and carried by the church" that 'collections be taken quarterly to raise Missionary funds for Domestic and Foreign Missions.' This action marks a forward movement in the matter of handling church finances. Before this time these matters seem to have been looked after but once a year. It would be interesting to know how many non-responding members were ever



reported to the "Church Committee," and what action was taken in any case.

In January 1898 the envelope system of raising funds was adopted and contributions were to be made each month, pastor's salary at each meeting and the various outside benevolences coming in turn beginning with Foreign Missions. The budget system of handling its finances was adopted by the church at the November meeting, 1924, and is still in use. On the adoption of this system it was voted that 40 per cent of the regular contributions should go to pastor's salary and home expenses, and 60 per cent to denominational objects. In 1926 this was changed to a 50-50 basis, which arrangement is still in force.

For two years, 1899-1900 the church maintained preaching services for four Sundays in each month. With these exceptions her preaching services have been held once each month. For some years the pastor has been paid a salary of \$400.00 per annum, less than half the amount paid to missions and other denominational objects.

When in 1948 the church celebrated her one hundredth anniversary, Mr. T.S. Putnam updated the historical sketch done by J.V. Devenney and the church re-published it. The following material is excerpted from Mr. Putnam's work and deals with the stewardship of money during the period from 1928 to 1948.

From time to time during the last twenty years New Bethel has changed the distribution of her gifts. It was noted in 1924 that the church voted to donate 60 per cent of its contributions to benevolences and retain 40 per cent for home expenses. In 1931 when the depression became felt, the distribution was reversed, sending 40 per cent to benevolence and retaining 60 per cent for home expenses. In the depth of the depression 1933, 90 per cent was voted to go to home expenses and 10 per cent to go to co-operative program. It is not now clear the per cent of just what this entry in the minutes referred to. The associational minutes report doesn't prove much along this line either. It is recorded here to show how the pendulum has swung back and forth through the years. It was noted, however, that through the years New Bethel has stood near the top of the list of Kings Mountain Association's churches in giving. Ranking well below the average in size from a membership standpoint — thirty-second — she has not within the last twenty years, held a place lower than fifth in contributions to the orphanage, the hospital, home mission, state missions or foreign missions. In fact, no church in the Association gave even half as much in 1940 and 1944 to state missions as did New Bethel. She led the Association in gifts to the orphanage in 1946 contributing \$865.18. She was the second highest contributor in the Association for 6 other years since 1928 to the orphanage. She ranked first, 5 years and second 9 years in the association in gifts to home missions during the same period. In contributions to foreign missions since 1928 New Bethel has ranked first, one year, and second 5 years. Hospital gifts came in first place in the Association two years and in second place, five years. The depression years of course, are reflected in the contributions of the church, but New Bethel has shown steady increases, over the period covered by this sketch except in 1933, 1934 and 1935. The total contributions through the church and all its organizations in 1946 were \$6,927.58.



To benevolences that year \$4,341.17 was sent. The Red Cross and Foreign Relief received \$1,491.06. That gives a general picture of where New Bethel's contributions went. Approximately 85 per cent was spent on benevolences. Where could be found a similar report?

In 1947 the total collection through the Sunday School and church was \$6,455.60, leaving a balance of \$3,289.60. The balance is to be transferred to the building fund it is thought. This total does not include donations to the Building Fund during the calendar year 1947. It is remarkable that the average Sunday School collection for the year, per Sunday, was \$133.08. The average attendance for that year was 132.6 pupils per Sunday. The trend during the first half of 1948 shows sharply increasing enrollment and attendance. On June 6, 1948 a new attendance record was set with 165 present.

It is interesting to note that forty-nine women contributed every Sunday during the month of March of last year. During the same month thirty-nine men contributed every Sunday. These consistent women givers contributed \$141.41; the every-Sunday male contributors gave \$210.65. The total number of men making contributions was sixty six; the total number of women contributing this month was eighty-three. The fifty-three non-members and visitors gave \$44.47.

In 1948, New Bethel came to the end of an era and her proud accomplishments over her one hundred years of history are not to be gainsaid — she was truly a great church. During the thirty-seven years of John W. Suttle's leadership she has done herself proud. Much of her growth was the result of his splendid leadership, much was the result of exceptionally fine lay leadership. During the years of John W. Suttle's ministry three prevailing themes persisted. Frequent and powerful emphasis was placed upon evangelism, Bible teaching, and growth in Christian stewardship. In 1948 the New Bethel congregation raised and expended \$3,669.00 of which \$2,391.00 was spent locally and \$1,278.00 went to mission causes of which the cooperative program received \$300.00. A look at the giving records of New Bethel in the next twenty-five years is very revealing. We see the emphasis shifting rapidly away from designated gifts to various causes and toward channeling gifts more and more through Cooperative Program. The following chart showing mission gifts in relation to total expenditure reveals that trend:

	1953	1958	1963	1968	1972	Est. 1973
Total Budget	\$18,756	12,966	15,973	25,057	30,125	30,000
Total Mission Gifts	2,539	3,599	4,241	7,104	7,943	10,000
Total Local Expense	16,217	8,434	12,203	17,441	21,395	20,000
Cooperative Program	1,047	1,892	1,851	5,227	3,616	6,400
Associational Missions	142	232	250	250	300	250
State Missions	211	258	196	38	351	300
Home Missions	188	184	352	94	310	300
Lottie Moon Offering (Foreign Missions)	188	184	507	1,154	1,753	1,750
Christian Education		97	184	28	320	300
Children's Homes	482	428	490	137	280	200
Baptist Hospital	218	244	339	73	87	100

Homes For The Aging	63	80	47	142	100
Other Gifts			25	103	856
					300

It may readily be seen that new Bethel continues to be a strong supporter of missions and continues to extend her influence for the Kingdom of God to the ends of the earth. The people of New Bethel Church can be justly proud of their stewardship over the years.

It is noted that when the situation requires heavy giving such as new buildings or projects of this kind, New Bethel pays her bills, and that with great dispatch. In the 1925 building program her indebtedness was liquidated in three years; in the 1953 building program the indebtedness was liquidated in slightly more than four years; in the parsonage building program of 1962 the indebtedness was liquidated in six years; and the parking and landscaping project was completed without incurring any indebtedness. New Bethel has been debt-free since 1968 and has continued to give liberally and even sacrificially at times.

# SUNDAY SCHOOL

By Mrs. Gladys Self

As early as the pastorate of Philip A. Elam (1859-60) the concept of church school began to be advocated. At that time there were many persons who did not believe in any kind of church school. Pastor Philip A. Elam was one of the first pastors in Cleveland County to begin agitating for a church school. Apparently he did not find very much inclination toward such a program at New Bethel, for it was to be five years after he had ceased to be her pastor before any organization was effected.

The first record reference to a Sunday School is in the minutes of the May meeting of 1865, where we read: "Conference in session no business of importance. The church organized a Sabbath School and Brother E. H. Revels appointed superintendent with other assistants A. S. Elam, Wm. McCall, D. Cline and R. T. Hord." (Evidently "Sabbath School" was not then considered "Business of Importance"). Perhaps the brethren named were the only leading members of the church who favored "Sabbath School." Eighteen years later, May 1883, the record shows that "a collection was taken up for Sunday School purposes," the amount being \$4.70; just what these purposes were is not stated. The records do not indicate how long the above named brethren carried on Sunday School work, or by whom Brother Revels was succeeded as superintendent. From various sources we learn that the following brethren have served in this capacity at various times and for longer or shorter periods: S. W. Elam, H. F. Schenck, for about twenty-eight years, J. D. S. Carpenter from 1925 to 1945, T. S. Putnam from 1945 to 1952, Lester (Pete) Noggle from 1952 to 1961. T. S. Putnam again became superintendent in 1961 and served until 1971. James W. Southard became superintendent in 1971 and is serving in this capacity at the present time.

Prior to the early 1920s, the Sunday School was pretty much the same as when it began in the 1860s. However, in 1920 Double Springs under the leadership of two of John W. Suttle's laymen inaugurated a whole new era in Sunday School work. Jasper Barnette and A. V. Washburn were farmers without any great degree of formal education but, having been inspired by Arthur Flake's new book "Building A Standard Sunday School" and being much urged by Pastor Suttle, these men brought forth at Double Springs a Sunday School which was the model for Southern Baptist churches across the nation. The Sunday School's grandest challenge had arrived and her most worthy promoters stood ready to lead out. Carme Elam Sr. was Superintendent at New Bethel and proved to be responsive to the challenge. By the time he turned over the work to J.D.S. Carpenter in 1925 the Sunday School at New Bethel had made great strides and achieved the Standard of Excellence in that year. J. D. S. Carpenter was a worthy man to take up the mantle of leadership and the New Bethel Sunday School was a standard school during all of the twenty years he served as superintendent. It continued to maintain the Standard of Excellence under his successors until 1968 when the system was modified and the standard was dropped.



Sunday School enrollment gradually increased with 1956 having the largest enrollment, 270, and average attendance of 195. The following shows the Sunday School enrollment and attendance at five year intervals.

Year	Enrollment	Average Attendance
1935	165	85
1940	169	117
1945	189	128
1950	241	170
1955	262	188
1960	230	165
1965	215	138
1970	200	124

In 1972 — 170 were enrolled and average attendance was 117.

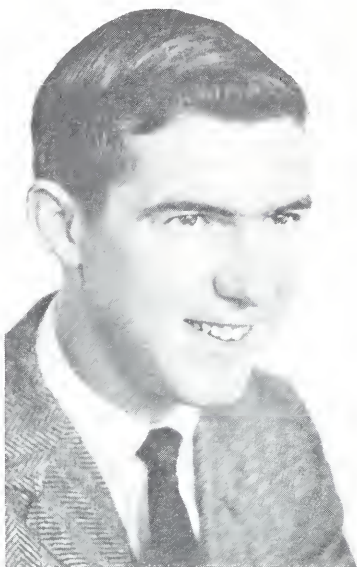
The period from 1949-1959 showed the largest SS. enrollment and attendance.

Sunday School attendance has always been stressed at New Bethel and for a time in the 40's and 50's perfect attendance pins and bars were given to those who attended church for a year without missing a Sunday. This encouraged the children to come each Sunday and if they attended another church to bring back a note from the teacher saying they had attended another church. Several received bars numbering in the teens or twenties. Two of the longest records of perfect attendance in Sunday School are held by Gladys Ledford Self who had perfect attendance for twenty years and by Larry Southards who achieved perfect attendance for sixteen years.





Before New Bethel became a full time pastorate, preaching services were conducted only twice a month at most. On the other Sundays, the Sunday School Superintendents were responsible for bringing a message during the worship hour. Often they assigned different Sunday School classes to have charge of the program. Plays were given or information concerning the Co-operative Program or other phases of the Sunday School filled the hour. At other times, different organizations of the church such as W. M. U., G. A.'s, R. A.'s, Sunbeams' or the Training Union brought very helpful and informative messages or programs. At other times a visiting speaker or music group spent the hour with us. So even though we had no preaching on certain Sundays, the worship hour was indeed helpful to all and brought the Sunday School closer together.

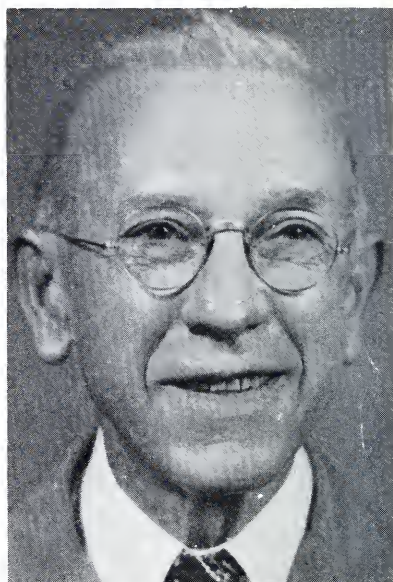


The story of Sunday School work at New Bethel is in large measure the story of many dedicated men and women who ably filled leadership positions. Many of them served faithfully and rendered outstanding service over long periods of time. Their full measure of effectiveness will not be revealed until in eternity all the fruits are measured and God himself reckons up the on-going extent of increase. These outstanding superintendents and teachers are mentioned and honored here in preliminary fashion.

Mr. Elam was always interested in the education and development of persons in the community. He was connected with Piedmont School as a patron and director. He was especially concerned for the religious education of boys and girls and his interest in them prompted him to diligent work as Superintendent of the Sunday School — a position which he filled very effectively from 1897-1925. In addition to promoting Sunday School he was also interested in music and led the church to have singing schools from time to time and to procure the best hymn books available at the time. He was a long-time deacon of the church and was active in every facet of community life. He also served as church clerk for twenty-two years. It is remembered that he was one of the most saintly and faithful members New Bethel ever had.



Mr. Carpenter came to New Bethel by letter from Carpenter's Grove in June 1906. He was ordained a deacon and elected church treasurer in 1908. He served as teacher of the Adult Women's Class for seventeen years. In 1925 he succeeded Carme Elam Sr., as Superintendent of the Sunday School. As has been previously noted, the Sunday School was just ready to come into its own with new organizational structures and methods of outreach. In 1925 New Bethel entered into a new Sunday School plant with the completion of a new sanctuary and an educational plant built to Sunday School specifications adequate for a fully departmentalized School. The new building contained eleven class rooms. During that year the school achieved recognition as a standard Sunday School and entered upon an era of Sunday School growth that is truly remarkable. Mr. Carpenter was an effective Bible teacher and a good speaker as well as an effective leader. He especially stressed growing in financial stewardship. His characteristic saying was: "Let's not fall below what we did last year in our contribution." His zeal for moving forward stimulated the entire Sunday School and is largely responsible for the progress New Bethel made during the years of his tenure as a leader.



The man who was called upon to follow Mr. Carpenter and to continue New Bethel's great record of achievement was T. S. Putnam. He has had two periods of service as Sunday School superintendent; serving 1945-1952 and again from 1961-1970. He continues to serve as a teacher of Adult Department I, which is the young people of the church from high school graduation through age 30, both married and single.

Mr. Putnam is a church and community leader of large capabilities and tremendous energy. In addition to his work as Sunday School Superintendent he has served New Bethel well as deacon, teacher, choir member, and has worked effectively on many committees. His method of leading is to inspire by doing. He is one of the most faithful visitors of new prospects and is diligent in visiting and encouraging absentees. One could hardly say too much about the dedication and service of this worthy Christian gentleman.



In addition to his church work he has given generously of time and means in behalf of Gardner-Webb College, Oxford Orphanage, various civic clubs such as the Masonic Lodge and Lion's International among others. He has worked indefatigably in spearheading drives such as Heart Fund, March of Dimes, Tuberculosis and Cancer Fund and others. He has served the Boy Scouts of America as Scoutmaster and is a member of the Executive Board of the Piedmont Council. He has also helped with Little League type sports. He is truly "a workman that needeth not be ashamed." Mr. and Mrs. Putnam hold awards for "Citizen of the Year."

Lester (Pete) Noggle, a nephew of Carme Elam Sr., joined the church on profession of faith and was a very valuable member of the church and Sunday School. He served as Training Union Director and Sunday School Secretary. Pete served as Sunday School Superintendent from 1952 until 1961. He was a very capable and humble servant of God and it was under his leadership that the Sunday School reached its highest peak in attendance and enrollment. Pete was constantly striving to get more people interested in and involved in all the work of the church. His influence will surely be felt for years to come.



Our present Sunday School superintendent follows well in the noble tradition of New Bethel's leaders. He has filled the leadership position in Sunday School since 1970 with enthusiasm and skill. Like his predecessors, James Southard is a man who serves well in many places and in many ways. He has done outstanding work as a deacon, brotherhood president, Training Union counselor or leader, and in many committee assignments. He has been very active in boys work within the community, serving as a sponsor and coach in Little League baseball programs and as an ardent fan and supporter of local, regional and national athletic teams.





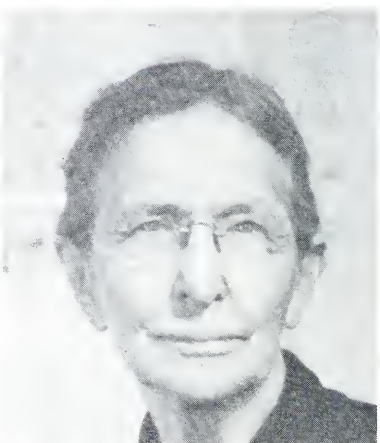
New Bethel has always had outstanding teachers and many have served faithfully for long periods of time.

Mrs. Carme Elam Sr., served as teacher of the Junior boys for almost 40 years. This constitutes the longest period of service on record. She is remembered as one of the church's most learned and faithful Bible Scholars.



Mrs. Frank Elam was active in many phases of the church. From 1910-1925 she taught the Primary S. S. class, and was an outstanding teacher, using methods comparable to the best of today. In later years she taught Adult Women (1943-1951). This class is named in her honor, recognizing her leadership.

She was also W. M. U. president and a director.



Born in Onslow County, North Carolina, Came to Cleveland County to teach at Cleveland Mills School in 1898. When Piedmont High Boarding School was founded in 1900, Mr. Burns was chosen as its principal. Miss Annie Clapp of Catawba County came to be the school's music teacher and they were married in 1902.

Mr. Burns was a loyal member of New Bethel Church. He and Mrs. Burns taught in the Sunday School for approximately 40 years and had an active interest in church. Professor Burns urged his students to attend church.

His daily chapel programs included Bible reading and prayer. He inspired his students to continue their education and he was a builder of character. He gave his life in sacrificial service for the benefit of his students.





Piedmont High School became a state supported school in 1924 and Burns remained as its principal until his retirement in 1930.

In 1967 the Cleveland County Schools were consolidated and a new high school was built and named in his honor.

Mr. Burns died in 1937 and Mrs. Burns in 1962. Their remains are buried in the church cemetery.

Mrs. W. D. Burns taught for twenty-one years (1920-1942) in the Young People's Department. Along with her husband, she was a very dedicated Christian leader and she had a great influence on the entire community through her church work.



Mrs. Robert Cline came to New Bethel in 1925 from Evergreen Baptist Church. The next year she was elected teacher of the Primary Class and worked in this department until 1951. Later she taught the Kate Elam class for a couple of years. For many years she was leader of the Sunbeams. She directed and presented annually the Children's Day and Christmas Programs. She has served on practically every important committee of the church.



Miss Dixon was baptized in 1891. On her election as teacher of the Intermediate Girl's class in 1912, she began a period of service that constitutes one of the most remarkable and lengthy records in the annals of the Church history. For 34 years she met her girls each Sunday, teaching them about Christ. Many of her pupils joined the church while in her class. She has also been active in the G. A. and other Church organizations.



Teachers not serving now:

John F. Carpenter, Intermediate Boys 1928-1957

Mrs. Chalmus Miller, Nursery 1938-1960

Mrs. James W. (Pearl) Southard, Nursery 1938-1963

Mrs. Hershel (Inez) Hord, Beginners 1932-1948, 1954-1969 (Also Financial Secretary Oct. 1, 1954 and is still serving. She has rendered a most significant service to the church in this position.)

Mrs. J. B. (Inez) Elmore, Cradle Roll 1928-1938, Fidelis 1942-1947, 1950-1962

Odus Falls, Junior Boys 1949-1959, Young Men's 1962-1965

Mrs. Boyd (Mary) Beam, Gleaners 1946-1964

Following are the present teachers who have served for a long period of time.

Mrs. T. S. (Ruby) Putnam (children grades 1-6, 1951 to present)

T. S. Putnam (W. D. Burns Class, 1952-1961), Young Adults 1971 to present

Ruby May Carpenter is one of the most faithful and dedicated members the church has. She taught the junior girls class from 1932 to 1960, rarely missing a Sunday and working so diligently to teach these girls about Christ and to win them to Him. She also worked with the G. A.'s for years and it was under her guidance and leadership that G. A.'s reached its peak in membership and participation. She made all church work so interesting to her young girls. Ruby May began working with the primaries in 1961 and is still serving this group.

Hoyte Cline Sr., W. D. Burns Class, 1962 to present

Mrs. W. D. (Bessie) Lattimore, Annie C. Burns Class 1954 to present

Mrs. Kemp (Elizabeth) Sain, Junior Girls and Youth 1951 to present

Mrs. David (Ruth) Beam, Kate W. Elam Class 1951-1965 to present

Mrs. Gene (Gazzie) Lattimore, Junior Boys 1945-1949, Primaries 1950-1967, Children grades 1-6, 1971 to present

Mrs. C. M. (Macie) Ledford Nursery 1959 to present

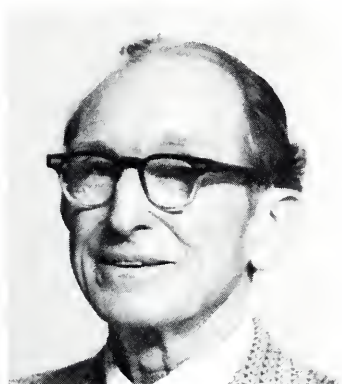
James Cline Jr., J. W. Suttle Class (1952-1962, 1964 to present)

Mrs. Jesse (Ann) Dixon, Fidelis Class 1962 to present

Some of our classes bear the name of those who have served so well. In 1945 a class of girls was organized and named J. D. S. C. in honor of J. D. S. Carpenter. Another class organized in 1947 was named W. D. Burns Class in honor of W. D. Burns. The Annie Burns Class was named for Annie Burns, the Ida Dixon Class was named for Ida Dixon, and the J. W. Suttle Class was named for John Suttle.

Until 1970, the Sunday School was divided into seven departments: Cradle Roll, Beginner, Primary, Junior, Intermediate, Young People, and Adult. In that year the Sunday School was re-organized into 4 divisions: Preschool, Children, Youth and Adult. At present the Sunday School enrollment stands at 176 and attendance varies between 110 and 130.

Longtime Teachers not serving at present.



**John F. Carpenter**



**Mrs. Chalmus Miller**



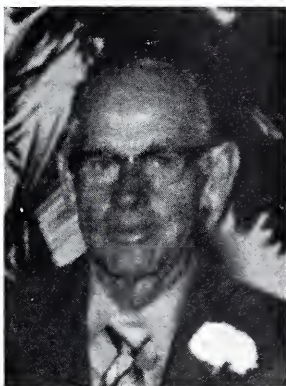
**Mrs. Pearl Southards**



**Mrs. Inez Hord**



**Mrs. Inez Elmore**



**Odus Falls**



**Mrs. Mary Beam.**



Long-time teachers who still serve.



**T. S. Putnam**



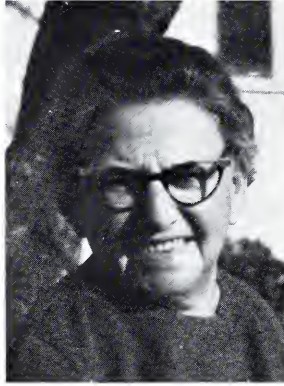
**Ruby Putnam**



**Ruby May Carpenter**



**Hoyte Cline Sr.**



**Bessie Lattimore**



**Elizabeth Sain**



**Ruth Beam**

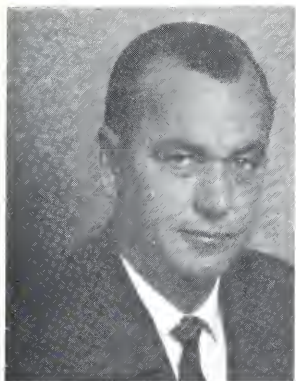


**Gazzie Lattimore**



**Macie Ledford**

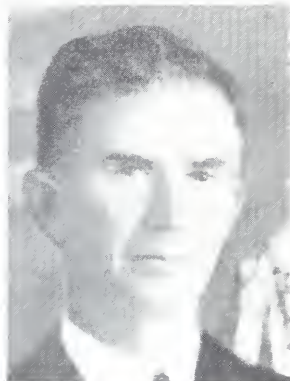




**James S. Cline Jr.**



**Ann Dixon**



**Columbus Ledford**  
S. S. General Secretary  
for many years

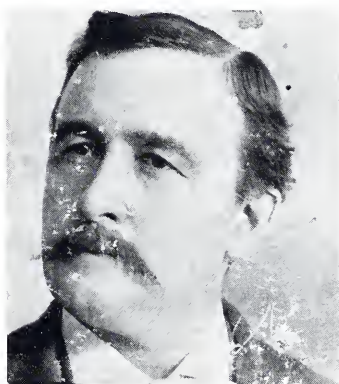
**Sunday School Superintendents  
Not Previously Pictured**



**H. F. Schenck**



**John F. Schenck Sr.**



**T. J. Ramseur**



**C. D. Strooup**



Present Sunday School General Officers, L to R., James Southard, Supt., Thomas Hord Jr., Ass't Supt., Tom Dixon, secretary.



Sunday School Division Leaders. L to R., Mrs. T. S. Putnam, Children's Division, W. E. Falls, Adult Division, Mrs. Mackie Lattimore, Youth Division (Mrs. Bruna Hunt, Preschool I, and Mrs. Yvonne Cline, Preschool II were not available for picture).



**1973 Sunday School teaching staff:**

**Front row left to right: James S. Cline Jr., Mrs. Gazzie Lattimore, Mrs. Elizabeth Dedmond, Miss Ruby May Carpenter, Mrs. T. S. Putnam, Mrs. Nelda Cline, Mrs. Yvonne Cline, Mrs. Gladys Self, Mrs. Ann Dixon, Mrs. Macie Ledford.**

**Back row left to right: Mr. Mac Lancaster, Mrs. Gail Lancaster, Mrs. Haley Dedmond, Mr. Hoyte Cline Jr., Mrs. Ruth Beam, Mrs. Hoyte Cline Sr., Mrs. Elizabeth Sain, Mrs. Lucille Hord.**





**Sunday School Officers and Teachers in 1948.**

Bottom row, left to right: Mrs. Herschel Hord, Mrs. Glenn Lee, Mrs. Frank Elam, Mrs. Chalmus Miller, Mrs. Boyd Beam, Miss Ruby May Carpenter, Mrs. Odus Falls,. Second row: Tom Dixon, Mrs. Frank Cline, Mrs. Gene Lattimore, Banks Miller, W. W. Lattimore. Top row: T. S. Putnam, Mrs. Robert Cline, J. W. Hofstar, Odus Falls, Lester Noggle, Mrs. Robert Burns, John F. Carpenter. — W. E. Falls, Enlargement Supt. (not shown), Mrs. W. E. Falls, Supt. Home Dept. (not shown).



# CHURCH TRAINING PROGRAM

By Mr. and Mrs. Carme Elam

The records of Church Training work at New Bethel are very sketchy since no minutes were kept of that organization's meetings. While it is known that B.Y.P.U. work was begun in Kings Mountain Baptist Association as early as 1910, there is no mention of any such program at New Bethel during the early years. The Associational minutes show that in 1919 O.P. Hamrick of Boiling Springs was appointed B.Y.P.U. organizer for the Association. It is recorded in the minutes of the 1933 meeting held at Lattimore Baptist Church that there were 42 B.Y.P.U. organizations with 1,535 members in the association. Apparently, the New Bethel B.Y.P.U. was included in that group. The minutes at New Bethel as of date of May 6, 1923 indicate that a B.Y.P.U. was organized under the direction of the church. It is possible that such a group had already been functioning without the official recognition of the church. Insofar as the records show, the first B.Y.P.U. at New Bethel was organized on May 6, 1923 with the following officers:

John F. Carpenter, President  
Forrest Hord, Vice President  
Frank Devenney, Secretary  
Mamie Miller, Treasurer

No further reference is made to B. Y. P. U. work until the business meeting of November 25, 1933. The minutes of that meeting show that the church clerk (T. B. Hord Sr.) made mention of three lamps bought by the B. Y. P. U. The church voted at that time to buy another lamp. This action reflects the fact that New Bethel did not have evening services and lamps probably had not been needed until the B. Y. P. U. became active. The minutes of that meeting also designate Mrs. W. D. Burns as Director and Rev. J.V. Devenney as President. It also appears that Prof. R.C. Wiggins either had been Director or was to serve in that capacity in the future.

From 1933 until November 25, 1945 no further information is found in the minutes of the church. It is quite probable that the B. Y. P. U. functioned at times and was inactive at other times during this period. It appears that as of November 1945 the B. Y. P. U. had been inactive for a time.

Mrs. Minnie Mae Cline Boggs, has prepared the following report on the organization of the present B. T. U.: "A group of the members of New Bethel Church expressed their opinion in the fall of 1945 that they wanted to form a group for the purpose of training themselves to become better Christians. An organization of this kind is known as the Baptist Training Union.

The first step for such an organization was to find out what officers were necessary and the function of each. Under the direction of Minnie Mae Cline Boggs, the "Baptist Training Union Methods" course was taught. So many members were enthusiastic over the study course that we knew the time had dawned for the church to organize a Training Union. A committee composed of Rev. J. W. Suttle, Miss Ruby Mae Carpenter and Mrs. Minnie Mae Cline Boggs was appointed to nominate the officers.

The following officers were nominated and elected by the church for the first year:

Pastor ..... Reverend J. W. Suttle

Director . . . . .	Mrs. Minnie Mae Cline Boggess
Associate Director . . . . .	L. T. Noggle
General Secretary . . . . .	Tom Dixon
Chorister . . . . .	Miss Betty Falls (McGraw)
Pianist . . . . .	Miss Katherine Elam (Washburn)
Story Hour Leader . . . . .	Mrs. Pauline Miller
Adult Leader . . . . .	Miss Ruby May Carpenter
Young People's Leader . . . . .	John F. Carpenter
Intermediate Leader . . . . .	Mrs. Banks Miller
Junior Leaders . . . . .	Mrs. Boyd Beam, Mrs. L. T. Noggle

With the election of a group of very capable officers the Training Union held its first meeting November 25, 1945, with an enrollment of thirty members. With the encouragement and cooperation of everyone, the Training Union grew, doubling the enrollment by the end of the year. Continuing into the second year the following officers were elected:

Pastor . . . . .	Reverend J. W. Suttle
Director . . . . .	L. T. Noggle
Associate Director . . . . .	Odus Falls
General Secretary . . . . .	Gene Lattimore
Chorister . . . . .	Banks Miller
Pianist . . . . .	Mrs. Bertha Cline
Story Hour Leader . . . . .	Mrs. Odus Falls
Adult Leader . . . . .	Mrs. Boyd Beam
Intermediate Leader . . . . .	Mrs. Gene Lattimore

During the summer of 1946 the Intermediate leader, Mrs. Gene Lattimore, and a group of Intermediates attended Training Union Week at Ridgecrest. Within a month after returning from Ridgecrest their Union had made the Standard and has held it ever since.

The Training Union has not only grown in membership but also in the purpose for which the Union was organized — "To train ourselves to become better Christians."

It is with distinct pride that we add that there is no more progressive organization in New Bethel Church than the present B. T. U. Its influence is being widely felt in our church and more and more Christians are being made aware of the opportunities for training offered by the several Unions. Its leaders are alert and enthusiastic and greater service to our church is being rendered through it month by month."

The story of New Bethel's Church Training Program unfolds in the contributions of strong and devoted leaders. After the first year of this new and expanded program the organization was headed by L. T. (Pete) Noggle for three years. Under his enthusiastic leadership the B. T. U. grew steadily. The report for the year 1950 shows something of its progress.

Director . . . . .	L. T. Noggle
Assoc. Director . . . . .	Odus Falls
Secretary . . . . .	Gene Lattimore
Adult Group . . . . .	26 members

Young People . . . . . 16 members; Leader: Miss Pearl Lattimore (Eubanks)  
 Intermediate. . . . . 18 members; Leaders: W. W. Lattimore and Mrs. Banks  
 Miller  
 Juniors . . . . . 22 members: Leaders: Mrs. L. T. Noggle, and Chalmus Miller  
 Primaries . . . . . 12 members: Leader: Mrs. Odus Falls  
 Story Hour . . . . . 12 Members: Leader: Mrs. J. P. Price

During the next fifteen years the B. T. U. did very progressive work and continued at about the same level of membership. During the 1950s especially significant work was done by Mr. and Mrs. L. T. Noggle, Mr. and Mrs. Gene Lattimore, Mr. and Mrs. T. S. Putnam, Mr. and Mrs. Boyd Beam, Mr. and Mrs. Worth Lattimore, Mr. and Mrs. Charles Laughlin, Mr. and Mrs. Haley Dedmond and others.

B. T. U. work at New Bethel during the 1960s calls to mind the particular contribution of William D. Lattimore Jr., who served as B. T. U. Director for the years 1960 and 1961. W. D. Jr., had been very severely injured in an automobile accident while a student at High Point College. This accident left him handicapped in physical ability and in speech. His love for and devotion to B. T. U., however, was in no way impaired. In B. T. U. he could render service to his church and to his Lord. His enthusiasm and faithfulness were an inspiration to his co-workers, and during his first year as director, the Junior Union first reached the Standard of Excellence. Their leaders were Mrs. T. S. Putnam and James Southard. W. D. was ably assisted by his associate director, Boyd Beam. This strong leadership was continued by Cline Owen Lee, Tom Hord, and Haley Dedmond.

Under the leadership of Pastor Cline Borders the Adult group adopted the plan of using Training Union to strengthen the Bible Study Program of Sunday School by using their time for pre-study of the Sunday School lessons. This procedure was adopted for the year 1965. The pre-study leaders were: Cline Borders, T. S. Putnam. Odus Falls, Mackie Lattimore, Ann Dixon, Jim Cline, Charlotte Beam and Haley Dedmond. This plan was followed for two years. Perhaps the vision was premature or the task too ambitious; however, the interest and participation began to wane. Adult Training Union was in trouble — whatever the cause. During the years 1970-1971 interest was so poor that Adult Training Union was discontinued altogether for several months and has only recently been revived under a modified pre-study plan. Presently the pastor leads this group in the study of the next Sunday's Bible lesson. This has proved to be helpful to Sunday School teachers and some who are not teachers, but it has not developed into a large group.

The years 1969-1972 for Church Training provide one interesting story — that is, the story of Intermediate or Youth Church Training. This fine group under the leadership of Mrs. Haley Dedmond, Mrs. Jim Lattimore and Jim Southard was very active. In 1968 they began to plan for a youth retreat during the coming summer. They washed cars, sold cakes and candies, and raised money to have such a retreat. Accomodations were secured at White Lake — a cabin for girls and a cabin for boys. In July they spent a most productive week of study, fun and fellowship. Their retreat schedule was as follows:

- 8:00 — Breakfast
- 8:30-9:30 — Filmstrip and discussions on the problems of youth
- 10:30-12:00 — Recreation

- 12:00-1:00 — Lunch
- 1:00-2:00—Bible Study (a complete book was studied)
- 2:00-5:00 — Recreation
- 5:00-6:00 — Dinner
- 6:00-7:00—Films on health and safety
- 7:00-11:00—Free for recreation
- 11:00-11:30—Devotional Service
- 11:30-12:30 — Open discussion and fellowship

This type of youth retreat became an annual affair and has proved to be very helpful to the leaders and to the youth. In 1971 and 1972 youth from Norman's Grove also shared in the retreat.

During the winter and spring of 1970-1971 the youth group prepared a Folk Musical entitled "It's All About Love." Other interested youth from the Lawndale, Fallston, Norman's Grove and Pleasant Grove communities shared in this musical. This group presented the program at the Junior High Schools in this school district and at several churches, including New Bethel, Lawndale, Waco, Pleasant Grove and New Prospect. The musical was well received.

The Church Training Program at New Bethel at present is blessed with the following leaders:

- Director ..... Haley C. Dedmond
- Adult Bible Discussion ..... Pastor
- Youth Group ..... Mr. and Mrs. Cleve Rayfield
- Children's Group ..... Mrs. Barbara Elmore

The following is a list of directors of record from the beginning of BYPU work down to the present time:

- John F. Carpenter — 1924
- Mrs. W. D. Burns — 1933
- Prof. R. C. Wiggins — 1938
- Mrs. Minnie Mae Cline Boggs— 1945
- L.T. "Pete" Noggle— 1946-1950
- Mrs. Gene Lattimore— 1951-1952
- Tom Hord— 1953
- T.S. Putnam— 1954
- Frank Lattimore— 1955
- Charles Laughlin — 1956-1957
- Mrs. Boyd Beam — 1958
- Broadus Beam — 1959
- William D. Lattimore Jr. — 1960-1961
- Cline Owen Lee — 1962-1963
- Tom Hord — 1964-1968
- Haley Dedmond — 1969-Present

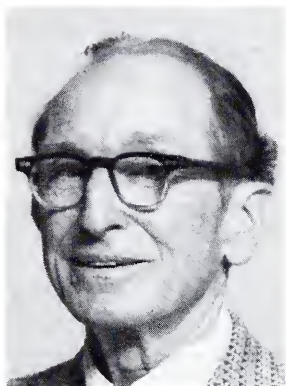




**B.T.U. OFFICERS  
1948**

Bottom row, left to right: Mrs. Frank Cline, Mrs. Gene Lattimore, Mrs. Minnie Mae Cline Boggs, Mrs. Odus Falls. Top row: Chalmus Miller, Lester Noggle, Odus Falls, Mrs. W.W. Lattimore, Banks Miller and Gene Lattimore.

## CHURCH TRAINING DIRECTORS



John F. Carpenter



Mrs. W.D. Burns



Prof. R.C. Wiggins



Minnie Mae Cline Boggs



Pete Noggle



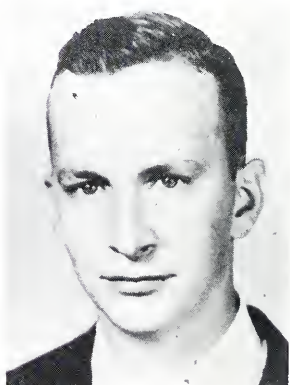
Gazzie Lattimore



Tom Hord



T.S. Putnam



Frank Lattimore



**Charles Laughlin**



**Mary Beam**



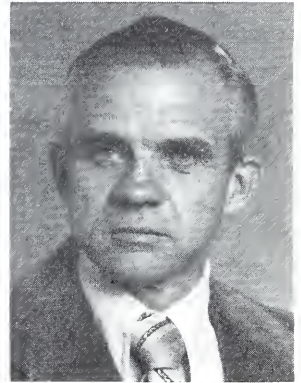
**Broadus Beam**



**William D. Lattimore, Jr.**



**Cline Owen Lee**



**Haley Dedmond**



# BAPTIST'S WOMEN'S WORK

By MISSES RUBY MAY  
and NELL CARPENTER

The organization now called "Baptist Women" includes Women's Missionary Union, Y. W. A., G. A. and Sunbeam Band. Throughout the life of New Bethel Baptist Church there has been a strong interest and participation in missions at home and abroad, and this emphasis has been sustained by the women of the church since very early in the life of the church.



The story of women's work at New Bethel (indeed, in the life of our association) begins with the story of Mrs. T. J. Ramsaur whose picture appears here. Mrs. Ramsaur was the daughter of Major H. F. Schenck. The story, however, does not end there. Women's work has been a continuing story of many women who have left the imprint of their devotion to God and their concern for missions upon the life of this church and

in the associational program. The beginning was not an easy matter; indeed, it appears that Minnie Ramsaur fought an uphill battle for some ten or more years before women's work was to achieve any measure of recognition.

## WOMAN'S MISSIONARY UNION

The first mention of a W. M. S. at New Bethel was in 1887 when the W. M. S. sent in a report to the Annual Associational Meeting of an offering to both State and Foreign Missions. There is no record of how many members or who the president was. At the close of the report a motion was made and woman's work was stricken from the order of business. In spite of this initial rejection Mrs. T.J. (Minnie) Ramsaur's loyal commitment to the cause, her efforts to arouse the women in the support of the missions, and to gain recognition of the work as a part of the associational program continued. In 1888 New Bethel W. M. S. again reported mission gifts. In 1893 the women of New Bethel elected Mrs. Sue Falls as president and Mrs. T. J. (Minnie) Ramsaur as secretary. Mrs. Falls served as president until 1904 when Mrs. Ramsaur became president. She served two years. In 1897 Mrs. Ramsaur is reported as the first superintendent of the Kings Mountain Associational W. M. U. In 1906 Miss Etta Curtis was elected president, serving until 1909 when she resigned and went to Boiling Springs College (now Gardner-Webb) to teach. The society was active for almost twenty years, but for a few years the WMU work was not mentioned. However, the WMS was still giving to missions and Mrs. Carme Elam served as treasurer.

In the church minutes of August 1915 the Woman's Missionary Society invited the Kings Mountain Woman's Association to hold its meeting the



next year at New Bethel. The invitation was accepted and on August 31, Sept. 1, 1916 the meeting was held. The speaker was Mrs. William Archer. Mrs. Frank Elam was elected president in 1913 and served until 1924 (Miss May Hord was Sec. and Treas.) when Mrs. O.V. (Laura) Warlick was elected president. She was still serving in 1928 and the other officers of W.M.U. at that time were:

Vice President . . . . . Mrs. Georgianna Hord  
Secretary . . . . . Mrs. Selvia Spurling  
Treasurer . . . . . Mrs. Zoie Carpenter

From 1920-1926 the W. M. U. had given \$1650.54 to missions. In 1927 the W. M. S. of New Bethel invited the Kings Mountain Womans Associational meeting to be held at New Bethel in August 1928. The invitation was accepted and the association voted for a two-day session. In 1928 while under the leadership of Mrs. Warlick, the W. M. U. organized the Y. W. A.'s, the G. A.'s, R. A.'s and Sunbeams.

The W. M. U. of Kings Mountain Association held its meetings at New Bethel on August 30-31, 1928. The program of that meeting is:

The meeting was called to order by the Supt., Mrs. John Wacaster

Song: "I Am Thine, O Lord"

Prayer led by Mrs. Wacaster

Devotional service conducted by Mrs. Minnie Schenck Ramsaur, mother of the W. M. U. work in the association, New Bethel being the first in this association with Mrs. Ramsaur as its first secretary.

Address of welcome by Mrs. Robert Cline

Mrs. John Wacaster's address was entitled: "On the Highway of Service."

Duet by Miss Zona Hord and Mrs. Carl Davidson

The afternoon session opened with singing, "Come Women, Wide Proclaim."

Devotional service was led by Mrs. J. A. Liles. Solo: "Give of Your Best to the Master" by Miss Bertha Bostic.

At this time banners were presented. New Bethel received a banner for best all around work, for having put on all the organizations that year, with the exception of the WMU. This banner was given by the ladies of the Kings Mountain First Church W. M. U.

The afternoon address was given by Miss Gertrude Mattison of Raleigh (State Worker). She used as her subject the WMU Ruby Anniversary Watchword, "Enlarge: Spare-Not-Lengthen-Strengthen." The night session opened with singing "Trying to Walk in the Steps of the Savior."

Devotional service conducted by the pastor, Rev. J. W. Suttle, reading Psalm 24. Solo by Miss Vangie Falls.

Prayer led by Rev. J. W. Suttle

Song, "Amazing Grace." Pantomime, "O, Zion, Haste."

Sermon by the Rev. H. M. Stroup: Subject, "Some Implications of Salvation by Grace"

Quartet by four young ladies of New Bethel Church.

Friday morning session was called to order by Supt. Songs, "More About Jesus" and "Stand Up for Jesus."

Devotional led by Miss Mamie Miller.

Demonstrations from the Sunbeams of New Bethel Church "Mother Goose Rhymes." It was well rendered by the boys and girls. Address by Mrs. B. T. Falls on the subject of loyalty." And an address by Miss Gertrude Mattison. On Friday afternoon the session was opened with singing "Draw Me Nearer." Devotional by Mrs. M. M. Walker. In the absence of Mrs. Dew who was to have made the address, Rev. D. F. Putnam spoke. "Rays of Light from the Mission Fields" by Mrs. H.E. Waldrop. The Association dismissed with prayer by Rev. C. M. Robinson.

Upon Mrs. O. V. Warlick's resignation in 1934 Mrs. Frank (Kate) Elam became President. In 1935 the W. M. S. of New Bethel was divided into three circles. The upper community was named the Minnie Ramsaur Circle in honor of Mrs. T. J. Ramsaur. The central community was named the Addie Bostic Circle, in honor of our missionary to China. The lower section was named Lottie Moon Circle, in honor of the first woman missionary to China.

No records are available as to when the circle names Addie Bostic and Lottie Moon were discontinued. In 1944 New Bethel W. M. U. organization contributed \$599.02 to missions, ranking sixth in the Kings Mountain Association in that phase of work. In 1945 contributions totaled \$564.49. By the year 1948 the New Bethel W. M. U. had been A-1 twice in the association Standard of Excellence. In 1954 the Kate W. Elam Circle was formed, honoring Mrs. Elam for her fine work in W. M. U. and her loyalty to the church. She served 26 years as president of W. M. U., holding the longest record.

In February, 1955 the Board of Deacons requested that the W. M. U. buy curtains for the assembly room and dining room, (we had moved into our new church building in 1954). The W. M. S. president Mrs. Taft (Ruby) Putnam was to select the committee to buy the curtain material. The material was bought and the women brought sewing machines to the church, made the curtains and hung them. Again in 1954 the New Bethel W. M. U. invited the Kings Mountain Woman's Association to hold its annual meeting here in 1955. On Wednesday, March 30, 1955 the 61st annual W. M. U. Association was held at New Bethel Baptist Church.

The program theme was: "Go Quickly and Tell."

The organist was Mrs. Frank Cline and song leader was Mrs. Dwight Hord. Following the organ prelude, Mrs. Rush Stroup, Supt., called the meeting to order. The hymn "I Love to Tell the Story" was sung. The devotional period was led by Mrs. Hoyle Alexander. Special music was brought by Mrs. E. G. Spurling and Mrs. J. C. Goare who sang as a duet, "Tell It Again."

At the close of the business session, talks and announcement, Mrs. Taft Putnam was recognized and welcomed the Association. Special music was rendered by Mr. Reid Crawford who sang "The Half Has Never Been Told," accompanied at the piano by Miss Ann Nichols. Mrs. Stroup introduced Miss Beverly Neilson, State Sunbeam Leader and Field Representative from Raleigh, who spoke on the subject "Go Quickly and Tell." The morning session was closed with prayer by Pastor C. O. Greene of New Bethel Baptist Church. After the noonday meal the afternoon session

opened with the singing of the hymn "There's a Call Comes Ringing." The devotional was led by Mrs. J. C. Whitaker. After talks and reports were made, Mrs. Stroup presented the final speaker of the day, Miss Mary Sampson, missionary to Formosa, who spoke on the subject "Telling the Story in Formosa." Closing prayer was led by Miss Mary Herrin.

In November 1956 the deacons recommended that the Chairman of the Board of Deacons, three members of the WMU and the custodian of the church be in charge of the kitchen and recreation room to guide us in wholesome Christian recreation. In 1960 (January), it was reported that the WMU gave \$248.91 to the Lottie Moon Christmas offering and in January 1962 \$464.81. For the last few years the Lottie Moon Christmas offering has been church-wide. In 1972 the offering was \$1713.50. In 1963 a new circle was organized under the leadership of Mrs. James S. (Yvonne) Cline Jr., for the younger women of the church. This circle was called the Ruby May Carpenter Circle, this circle giving the WMU three circles again. From the beginning of the organization of the WMU, it paid for its own literature, but in 1964 the church voted to include the literature of the WMS and its organizations in the church literature budget. In October 1966 the WMU voted for the circles to visit Turner's Rest Home, Edwards Nursing Home and the County Home each quarter of the year. Since 1968 the visitation to Edwards Nursing Home has been church-wide. Also in 1966 the church decided to serve food to the bereaved families of our church. The WMU was appointed to be in charge of this. Mrs. W. E. Falls and Mrs. Odus Falls were elected as chairmen by the WMU. The food list included four groups working. In 1968 it was decided that the food list be revised with only two groups serving. The committee appointed for this work was Mrs. J. B. Elmore Sr., Mrs. Hershel Hord, Mrs. Worth Lattimore and Miss Nell Carpenter. This committee worked as callers. The present committee or callers are: Mrs. J. B. Elmore Sr., Mrs. Mary Beam, Mrs. Odus Falls and Mrs. Cline Owen (Bea) Lee. In 1967 a certificate was received from the Kings Mountain WMU Association for our WMS being an Advanced WMS for the year 1965-1966

In March 1967 our WMU issued an invitation to the Kings Mountain WMU Association to hold its annual meeting at New Bethel in 1968. The invitation was accepted. On April 16, 1968 the 74th Annual Session of Woman's Missionary Union of Kings Mountain was held at New Bethel. Music was under the direction of Lonnie Summers of Eastside Baptist Church, Shelby, with Mrs. Conrad Beam, organist, of New Bethel Baptist Church. The program theme was "And Ye Came Unto Me."

Following the organ prelude, Mrs. W. E. McSwain, president, called the meeting to order. The hymn "We've a Story to Tell to the Nations" was sung. Mrs. David Beam, president of the WMU of New Bethel, extended a welcome to all. The devotional was brought by Miss Patty Davis, Queen Regent-in-Service, of Shelby's First Baptist Church. Special music was presented by the Eastside Baptist Church Sunbeam Choir and Rhythm Band under the direction of Mr. Summers. After the business session and talks, Mrs. McSwain introduced Mrs. C. C. Warren, State Stewardship Director, who spoke on the new changes to be made in WMU work. The closing prayer for the afternoon session and the blessing for the meal which followed was given by Rev. William C. McKinney Jr., of New Bethel Baptist Church. The night session was opened by singing the hymn "To God Be The Glory." Dr. Robert Lamb directed the Dover Baptist Church Youth

Choir in presenting selections from "Good News" Folk Cantata. Five Y. W. A. girls from Mt. Sinai Baptist Church led the call to prayer. The hymn "Send The Light" was sung. Rev. Joel Jenkins of New Hope Baptist Church brought a message on "The Crusade of Americas." Rev. and Mrs. Wilson Padgett of Eastside Baptist Church sang "Teach Me to Pray." Mrs. S. C. Harrill of Lattimore Baptist Church introduced the next speaker Mrs. Roy Snell, missionary to Korea. Her subject was "And Ye Came Unto Me." She spoke of her work as a missionary in Korea. To close the meeting, Robert Weatherford of Beaver Dam Baptist Church sang "Lord, Let Me Live For Others," accompanied on the piano by Mrs. Pine Withrow.

In September 1968 the New Bethel WMU appointed a hostess committee for the W. M. U. and church consisting of Mrs. Sedelle Grigg, Mrs. Odus Falls, Mrs. W. E. Falls and Mrs. Cline O. Lee. By 1970 new changes had been made in the WMU. Instead of three circles, it was changed into groups. The Minnie Ramsaur Circle being "Current Missions Group" with Miss Charlotte Beam, Chairman, the Kate W. Elam Circle being "Bible Study Group" with Mrs. Jesse Dixon, Chairman, and the Ruby May Carpenter Circle, "The Mission Action Group" with Mrs. Jim (Mackie) Lattimore, Chairman. Under the new WMU setup a director was required. Mrs. Boyd (Mary) Beam was elected to this office. The new magazine for WMU is "Dimension," which is used by the leaders of WMU and organizations. The Baptist Women (ages 30 and up) use Royal Service, a magazine which has been in circulation for many years. At the beginning of WMU, the literature used was called "Our Mission Fields." The WMU sends "Open Windows" (a devotional booklet) to the servicemen from New Bethel and the "Guide Post" magazine to the Jr. High Schools and Burns High School. For the past several years the WMU has planned for families of the church to furnish flowers each Sunday for the sanctuary. The committee serving on this is Mrs. Odus Falls, Mrs. Bea Lee and Mrs. Agnes Cline. The WMU has had several Prayer Retreats at the church with women and the men of the church taking part. These Retreats have been well attended.

During the years, the WMU has had a number of mission study books taught, either by the pastor or the women of the church, or by visiting speakers. On occasions our WMU has been invited to other churches for the mission study. In turn New Bethel WMU has been hostess to these same churches. The last mission study book taught was at New Bethel with visiting churches attending. The book was taught by Mrs. L. B. (Inez) Connor of Shelby, entitled "Europe — A Mission Field?" The WMU appointed a Nominating Committee consisting of Mrs. Bea Lee, Mrs. Mary Beam and Mrs. Thomas (Shine) Hord to elect officers for the year 1972-1973. These officers were:

Director: Mrs. Mary Beam  
President: Mrs. David Beam  
Sec. and Treas.: Mrs. W.C. McKinney, Jr.  
Mission Action Dir.: Mrs. Bea Lee

At present there are about 30 or more members in the WMU. Since the WMU was first organized at New Bethel there have been 12 presidents, Mrs. Frank Elam serving two terms and Mrs. David Beam serving three terms. Under the leadership of each president the WMU has been active through the years and has given generously to Home, Foreign and State Missions. It has also done outstanding work in Community Missions. Listed with pictures are the women of the church who have served as presidents and the date of their terms.



**W. M. S. PRESIDENTS**



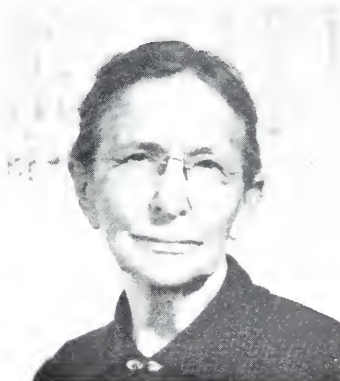
**Mrs. Sue Falls  
1893-1904**



**Mrs. T. J. Ramsaur  
1904-1906**



**Miss Etta Curtis  
1906-1909**



**Mrs. Frank Elam  
1913-1924  
1934-1949**



**Mrs. O. V. Warlick  
1924-1934**



**Mrs. David E Beam  
1949-1951  
1964-1968  
1969-Present**



**Mrs. J. B. Elmore Sr.**  
1951-1953



**Mrs. Thomas Hord**  
1953-1954



**Mrs. T. S. Putnam**  
1954-1955



**Mrs. Boyd Beam**  
1955-1959



**Mrs. Robert Cline**  
1959-1964



**Mrs. W. C. McKinney Jr.**  
1968-1969

**A TRIBUTE OF LOVE**  
to the  
**MEMORY OF MRS. FRANK ELAM**

The Kate Wray Elam Bible Class and the Kate Wray Elam Woman's Missionary circle of New Bethel Baptist Church of Lawndale, North Carolina desire to pay a tribute of love and respect to the memory of Mrs. Frank Elam, who having been a member of this church most of her adult life, has been a faithful and devoted member.

When the Sunday School was departmentized four years ago her class and a Woman's Missionary Circle were named for her because of her work in the Sunday School and Woman's Missionary Union. A large number of adults in our church remember Mrs. Elam as their first teacher. In latter years she taught adult women until her health failed. She was able to continue in attendance at church and its organizations until two years before her death on October 6, 1958. She proved herself capable and dependable.

She was president of Woman's Missionary Union for fourteen years or more and served as secretary to the Woman's Missionary Union of Kings Mountain Association in the early years of its organization. She was keenly interested in missions. She served her church as Baptist publications representative for twenty years.

She dearly loved her former pastor, John W. Suttle and called her latter pastor, C. O. Greene wonderful.

She held continued interest in people, especially former day school students and children in her community.

She was a great lover of flowers and shared plants, shrubs and bulbs with others.

While her noble example will be missed in our church, we believe that our loss is her eternal gain. We wish to extend to her family and loved ones our most sincere sympathy and the assurance that their sorrow is our sorrow also.

Mrs. David Beam, teacher  
Mrs. Boyd Beam, W. M. U. president  
Mrs. Roland Sparks, committee  
Mrs. W. J. Dixon, committee  
Mrs. T. B. Hord Sr., committee

## Y.W.A.

The New Bethel Y. W. A. was organized in 1928 under the leadership of Mrs. Edward (Ruby) Cline as counselor. Eleven members were enrolled. Mrs. Cline served as counselor for four years. Mildred Miller (Mrs. J. W. Brackett) became counselor in 1933 with 20 members and she served several years. In August 1933 at the Kings Mountain Annual Women's Missionary Meeting held at Boiling Springs Baptist Church, a banner was given to the Y. W. A. of New Bethel by Mrs. J. C. Dodd, Supt. of Young People's work of the Kings Mountain Association, for the most improvement in Y. W. A. work. The Young Peoples WMU Association met at New Bethel July 4, 1934. The central



theme of the meeting was an inspiration to everyone. The churches participating in the program were: Double Shoals, Shelby Second, Fallston, Shelby First, New Bethel and Waco. Rev. C. V. Martin delivered an inspiring message on "Visions of Youth." By 1948 the Y. W. A. was still carrying on with the work, taking a greater part in contributing to the different phases of work. The officers at that time were:

Counselor . . . . .	Mrs. Boyd Beam
President . . . . .	Miss Mary Frances Morrison
Vice President . . . . .	Miss Mary Alice Sparks
Sec.-Treasurer . . . . .	Mrs. W. E. Falls
Program Committee . . . . .	Mrs. Evangeline Sparks Small

There 12 members enrolled.

When Mrs. Beam resigned in 1950 Mrs. Dorothy Cline Hord was elected counselor and served two years. There have been two White Bible Services given by Y. W. A. and their counselors, Mrs. Claire Cline and Mrs. Gladys Ledford (Self). These services were for Brenda Falls (Porter) in 1960, and Phyllis Ann Lattimore (Blackburn) in 1961. These services were very impressive. Since 1962 the Y. W. A. has been inactive as it had been in some of the past years. On Sunday night, June 11, 1967, a White Bible Service was given for Martha Lee (Grigg) by the women of the church. The magazine used by the Y. W. A.'s was "The Window of Y. W. A." until 1970 when the organization became Baptist Young Women and the magazine "Contempo." Other counselors helping in Y.W.A. through the years are:

- Mrs. David Beam
- Mrs. Chalmus Miller
- Miss Ruby May Carpenter
- Mrs. L. M. (Myrtle) Marshall



## GIRL'S AUXILIARY

New Bethel Girls' Auxiliary was organized in 1928 with Miss Edna Hord and Miss Ida Dixon as counselors, the latter serving for a number of years. Their meeting was held once a month after the Sunday School hour. The G. A. magazine was "World Comrades." The girls in this organization were of Intermediate age. In 1948 Mrs. Elizabeth Lee (Horn) became Intermediate G. A. counselor with 19 members enrolled; she served two years. Then Mrs. J. C. Eubanks (Pearl Lattimore) was elected counselor, serving a short time also. The next two counselors were Mrs. Jim (Mackie) Lattimore and Mrs. Chalmus (Pauline) Miller. In 1937 a Junior G. A. was organized with Miss Ruby May Carpenter as counselor, who served for nearly twenty years. For a number of years this organization also met after the Sunday School hour. But by 1948 they were meeting every third Sunday afternoon at the church with the counselor bringing the girls. They had their program and then a social period. The girls set a goal to become a standard of Excellence GA, working hard and trying to meet all the requirements needed. One of these requirements was having at least two meetings a month, which they began doing. (Later in G. A. history both Junior and Intermediate organizations were meeting every week.) By 1951 the Juniors had reached the goal and they received a certificate from the State WMU office.



In July 1951 some of the girls attended Junior G. A. camp at Fruitland, near Hendersonville, N. C. The church helped with the girls' camp fees. While at camp the girls became more mission minded after hearing different missionaries tell about their work and experiences as a missionary. They also learned more about the Forward Step work and what was required for a G. A. girl to be crowned Queen in a Coronation Service. (The Forward Step is a unique and wonderful part of Girls' Auxiliary. They provide additional mission study and activity for girls who want to work toward individual achievement. These steps are: Maiden, Lady-in-Waiting, Princess, Queen, Queen with a Scepter and Queen Regent. In the latter two steps the girls have to send their completed work to the WMU

office in Raleigh to be graded before the girls can be recognized in a G.A. Coronation Service.) After their experience at G. A. Camp, these girls began working on the Forward Steps, and this influenced the other GA's that had not attended camp. With the eagerness of the Junior G.A.' working, the Intermediate G. A.'s became interested and under the leadership of Mrs. Jim (Mackie) Lattimore they began working on the Forward Steps also.



**First G. A. Coronation Service — April 5, 1953**

Front Row, left to right: Albert Greene, usher. Martha Lee, flower girl. Sarah Hord, crown bearer. Rebecca Putnam, Queen. Connie Elmore, crown bearer. Gladys Ledford, Queen. Selvia Beam, crown bearer. Margaret Ingle, Queen. Joanne Price, Brenda Daggerhart, Ladies-in-waiting. Paulette Miller, flower girl. Larry Southard, bugler. Charles Miller, usher.

Back Row, left to right: Ruby May Carpenter, Junior G. A. Counselor; Patricia Smawley, Connie Carpenter, Mickey Martin, Joanne Wright, Betty Ruth Swink, Joanne Cline, Eleanor Elam, Jeanette Swink, Maidens. Phyllis Ann Lattimore, Kathryn Putnam, Princesses. Barbara Grigg, Muriel Wortman, Dianne Falls, Brenda Falls, Ladies-in-waiting. Joanne Ingle, Assistant Junior G. A. Counselor, Mrs. J. B. Elmore, W. M. U. President, Mrs. Chalmus Miller, Young People's Leader, C. O. Greene, Pastor.

By 1953 the girls were ready for their first G. A. Coronation Service. Rebecca Putnam (Beam), Margaret Ingle (Ledford) and Gladys Ledford (Self) had passed off all four steps. On Easter Sunday night, April 5, 1953, these three girls were crowned Queens in a very impressive candlelight service. In addition to the three Queens, other G.A.'s participating in the service were:

Maidens: Joanne Wright, Betty Swink, Amelia (Mickey) Martin, Connie Carpenter, Patricia Smawley, Jeanette Swink, Joanne Cline and Eleanor Elam.

Ladies-in-Waiting: Barbara Grigg, Brenda Daggerhart, Joanne Price, Muriel Wortman, Dianne Falls and Brenda Falls.

Princesses: Kathryn Putnam and Phyllis Ann Lattimore.

Others participating: Flower girls; Paulette Miller and Martha Lee Bugler; Larry Southard. Crown Bearers; Sarah Hord, Selvia Beam and Connie Elmore. Ushers; Charles Miller and Albert Greene.





On April 7, 1953 the G. A.'s, their counselors, and young People's Leader, Mrs. Chalmus Miller, attended the Associational Young People's Night at the First Baptist Church in Shelby, N. C. The program consisted of Sunbeams, G. A.'s, R. A.'s, and Y. W. A.'s from different churches. The presentation of counselors, Queens, Ambassadors and A-1 Certificates was by Mrs. B. A. Harry. Rev. Harlan Harris gave the message. In 1953 a change was made in the G. A.'s magazine. "World Comrades" was discontinued. Their new magazine was "Tell." During G.A. Focus Week in May of 1954 the Junior G. A.'s had a party observing Tells' first birthday. The next Coronation was held in 1954 in our new church building. The Queens crowned were Dianne Falls, Kathrn Putnam and Phyllis Ann Lattimore. Rebecca Putnam was recognized as an Honor Queen. (Later in G. A. history this step was changed to Queen-in-Service. This step is optional, it is for the G. A. who is yet too young to be promoted to Intermediate G. A. The Queens-with-a-Scepter were Margaret Ingle and Gladys Ledford. The Junior G. A.'s continued going to G. A. Camp every summer with the church helping to bear some of the camp fees. Joanne Price was given an award by the Camp Director for attending three years in succession.

On August 30, 1955 the G.A.'s attended the Kings Mountain Associational Young People's Night at First Baptist Church, Shelby. The theme was "Missions Everyday and Everywhere." The opening hymn was "We've a Story to Tell to the Nations." Devotional was given by the Sunbeams from New Hope and Shelby's First Church. A-1 organizations were recognized (the Junior G. A. of New Bethel being one). Queens and Queens Regent were also recognized. Mrs. Rush Stroup, Kings Mountain Association Superintendent spoke on the subject: "Through Speaking His Name." A play named "Her Lengthened Shadow" was given by different churches. Miss Ruby May Carpenter resigned as Junior G.A. Counselor in the fall of 1955. Mrs. Willie Canipe (Barbara Falls) was elected counselor, assisted by Miss Elizabeth Ann Spurling. Special activities while Mrs. Canipe was serving were a G. A. Coronation in 1956 and G. A.'s and counselors attending an Associational All Day Field Day at the City Park in Shelby. When Mrs. Canipe resigned in 1957 Miss Elizabeth Ann Spurling was elected counselor, and Mrs. David Beam was counselor in the Intermediate G. A. assisted by Mrs. J. P. (Vertie) Price.

In the Coronation Service of June 15, 1958 two of the Intermediate G. A.'s were recognized as Queens-Regent-In-Service. (This step is the highest in G. A.) It is optional and is for the G. A. who is too young to be promoted. In this same service Kathryn Putnam was recognized as a Queen Regent. In July 1959 a new experience for WMU and the G. A.'s was the G. A. Camp held at Gardner-Webb College. This camp was held several years with the G. A.'s from New Bethel attending.

When Mrs. David Beam and Mrs. Vertie Price no longer served in the Intermediate G. A., Miss Ruby May Carpenter was elected counselor in 1960. On Dec. 16, 1960 the Kings Mountain Associational Girl's Audiliary was held at New Bethel.

The meeting opened with the G. A. Hymn: "We've a Story to Tell to the Nations."

The G. A. Watchword: "Arise, Shine, for they Light is Come." (Isaiah 60:1)



The G. A. Allegiance: "Knowing that countless people grope in darkness and giving attention to his commands, I assert my allegiance to Jesus Christ, to His church and its activities, attempting with God's help to abide in Him through prayer, to advance in wisdom by Bible study, to acknowledge my stewardship of time, money and personality, to adorn myself with good works, and to accept the challenge of the Great Commission."

After the welcome by Host Church and announcements were made, there was a Christmas Cantata Pageant. A solo, "Holy Night," was sung by Sarah Hord, accompanied by Selvia Beam at the piano. The missionary message was by Miss Willa Dean Freeman, State G. A. Director. After closing prayer—Fellowship.

Churches having part on the program were: New Bethel, Norman's Grove, Pleasant Grove, Ross Grove, Pleasant Ridge and Mull's Chapel. Pianist for the pageant was Miss Sara Spurling (now Mrs. Steve Miller). In 1963 the G. A. Coronation Service, Selvia Beam and Nancy Marshall were recognized as Queens Regent.

Upon Miss Elizabeth Ann Spurling's resignation in 1964, Mrs. Conrad Beam was elected Junior G. A. Counselor. While Mrs. Beam was serving, the Junior G. A.'s attended the new G. A. Camp at Mundo Vista, Asheboro. Also G. A. Coronations were held. While under the leadership of Miss Spurling and Mrs. Beam the organization received certificates for being Honor and Distinguished G. A. (highest) as had the Intermediate organization. When Mrs. Beam resigned as counselor to become G.A. Director, Mrs. Hoyte Cline Jr. and Mrs. Kenneth Price became the counselors. The last Coronation Service held was on May 17, 1970. The theme was 'Chosen to Serve.' Nancy Cline was crowned Queen. Other G. A.'s recognized in the service were: Maiden, Allison Elam; Ladies-in-Waiting, Cindy Price and Virginia Cline; Princess, Nancy Hamrick. Nancy Cline's crown bearer was her sister, Laura Cline. After the service, the WMS gave a presentation for the G. A.'s in the recreation room, as they had been doing in times past. By the fall of 1970 changes had been made in G. A. The Junior G. A.'s are called "Girls in Action," and it is for girls ages 6-11. Magazines are: "Discovery" for the girls and leaders, and "Aware" for the leaders. The Intermediate G. A.'s are called "Acteens" and it is for girls ages 12-17. Their magazine is "Accent" for the members and "Accent, Leader Edition" for the leaders. Girls in Action do not work toward becoming Queens. The Acteens work on a plan called "Studiact." Their achievements are: Queen, Queen with a Scepter, Queen Regent, and Queen-Regent-in-Service. The present leader for Girls in Action is Mrs. Gazzie Lattimore. The Acteen organization has been inactive since early 1971. There have been 12 G. A. Coronation Services at New Bethel. From records available, the following girls have been in Coronation Services and crowned Queens, recognized as Honor Queens (or Queen-in-Service) and Queens-with-a-Scepter, and not mentioned in this article:

#### Queens

Muriel Wortman  
Joanne Cline  
Brenda Falls  
Doris Morrison  
Eleanor Elam  
Phyllis Morrison

Alice McMurry  
Trena Laughlin  
Vickie Hoyle  
Rita McMurry  
Jeanne Dedmond  
Betty Ann Beam

Mary Beth Cline  
Chris Marshall  
Wanda Spurling  
Tresa Laughlin

Honor Queens (or Queens-in-Service)

Vickie Laughlin  
Rachael Elam

Betsy Hamrick  
Cheryl Borders

Martha Noggle

Queens-With-A-Scepter

Diane Falls  
Sherry Hord

Sarah Hord  
Sheila Falls

Martha Lee

*Queen Regent - Margaret Ingle*



New Bethel's Last Coronation Service  
Left to right: Allison Elam, Nancy Hamrick, Nancy Cline (Queen), Laura Jean Cline (Crown Bearer), Virginia Cline, Cindy Price.

New Bethel's Last G.A. Queen and her Crown Bearer.

From records available the following have served as counselors or Directors in the G. A. organization since its beginning.:

Miss Ida Dixon  
Miss Edna Hord  
Mrs. Glenn Lee (Horn)  
Mrs. Chalmus Miller

Mrs. Willie Canipe (Barbara Falls)  
Mrs. Kemp Sain (Elizabeth Ann Spurling)  
Mrs. Conrad Beam (Rebecca Putnam)  
Mes. David Howell (Selvia Beam)

Mrs. Jim (Mackie) Lattimore  
Mrs. David Beam  
Mrs. J. C. Eubanks (Pearl Lattimore)  
Mrs. J. P. (Vertie) Price  
Miss Ruby May Carpenter  
Mrs. Joanne Ingle Piercy  
Mrs. James Grigg (Martha Lee)

Mrs. Guy Adams (Jeanne Dedmond)  
Mrs. Hoyte Cline Jr.  
Mrs. Kenneth Price  
Mrs. L. T. Noggle  
Mrs. Cline W. Borders  
Mrs. Gazzie Lattimore

## SUNBEAM BAND

Sunbeam Band was first mentioned in New Bethel Church Minutes in September, 1902. It was called "Cleveland Mills Sunbeam Band" and Gazzie Osborne was president. Twenty members were enrolled. Their mission money was turned over to the New Bethel Church treasury. The meetings were held in Miss Osborne's home. In 1928 the Sunbeam Band was an A-1 organization. The Sunbeams were asked many times to give programs for the church and Sunday School, which the children were eager to do. When the Kings Mountain Woman's Association met at New Bethel in August 1928, the Sunbeams were on program giving a pageant entitled "Mother Goose Rhymes," which pertained to missions. Again in 1943 at the Kings Mountain Woman's Association meeting at Ross Grove Baptist Church the special music was rendered by the New Bethel Sunbeams, GA's and RA's. Mrs. Cline was Sunbeam Band leader for about 20 years or longer, doing outstanding work.

During the years when Sunbeam Band was led by Mrs. Agnes Cline and Mrs. Inez Hord a great many special programs were presented by this group. Since New Bethel had only one preaching service each month, the eleven o'clock hour was used for special emphasis of this kind. During most of these years J. D. S. Carpenter served as Superintendent of the Sunday School, and functioned as a strong leader of the congregation. From time to time he would request special programs by various Sunday School Departments or groups. Many programs of exceptional quality were presented under the leadership of Mrs. Cline and Mrs. Hord.

In 1951 Mrs. Taft (Ruby) Putnam became Sunbeam Band Leader. The work was still carried on in a fine manner under her leadership, the Sunbeams doing excellent work and reaching the A-1 Standard of Excellence, many times. (This rating was later called Honor and Distinguished.) The Sunbeams have always taken part in mission giving, many times using little boxes especially made for them to put their mission money in. The Sunbeams have been active in Community Missions also. A special project they always observe is "Christmas In August" when the Sunbeams bring gifts to be sent to missionaries to distribute at Christmastime among the people with whom they work. The Sunbeams enjoy mission study books which are taught by their leaders. By 1970 changes were made in the Sunbeam Band organization. They were no longer called Sunbeams but Mission Friends, ages birth to school entrance. The magazine "Start" is used by leaders and teachers. Mission Friends leaders for 1972-1973 are:

Mrs. Earl (Betty) Head  
Mrs. Hoyte (Nelda) Cline Jr.

Other leaders or directors mentioned in the records are:

Mrs. Hershel Hord (inez)	Mrs. Jim (Mackie) Lattimore
Mrs. Gene Lattimore (Gazzie)	Mrs. James (Yvonne) Cline
Mrs. J. B. Elmore Jr. (Janice)	Mrs. Haley (Elizabeth) Dedmond
Mrs. L. M. Marshall (Myrtle)	Mrs. Rush Cline (Estelle)
Martha Lee (Grigg)	Mrs. Jim (Marilue) Elam
Jeanne Dedmond (Adams)	Mrs. Warren (Marjorie) Spurling



# BAPTIST MEN'S WORK

By Ed Lattimore

The Baptist Men's Organization of New Bethel is presently inactive except in the area of work with boys. Baptist Men was formerly called "Brotherhood." The Brotherhood was organized in 1950 with Odus Falls as the first president. In terms of activity, the early years of the sixties were the hey-day of popularity and productivity.

In the early 1960's regular meetings were held on the first Sunday of each month at 7:00 a. m. with breakfast prepared and served by various pre-selected cooks. The attendance was observed to be better when Banks Miller was on the cooking committee as he always had country ham. Following the fellowship breakfast very informative and helpful programs were presented featuring visiting pastors, students from Gardner-Webb, civic leaders, exchange students and others. The variety of programs served to lift the spirits of the men and they enjoyed working together for the Lord.

During the active life of the Brotherhood many projects were either instigated or sponsored by the men; including the purchase of a refrigerator for the church kitchen, purchase of twelve folding tables for the dining room, blackboards for each Sunday School room (constructed and installed mostly by Mr. and Mrs. W. D. Lattimore), sponsoring a softball team in the church league (a keenly competitive and winning team), and the straightening of head stones in the church cemetery. These are a few of the projects of the Brotherhood.

## Brotherhood Presidents:

1950—Odus Falls

1951—David Beam

1952—W.W. Lattimore

1953—W.E. Falls

1954—Odus Falls

1955—1969—Jim Southard

1961—T.S. Putnam

1962—Odus Falls

1963—1966—Cline Owen Lee

## ROYAL AMBASSADORS

By Ed Lattimore

The R. A.'s were organized in 1928. Mrs. W. D. Burns was counselor and was assisted by Miss Ruby Mae Carpenter. This organization was under the sponsorship of the W. M. U. until 1955 when it became a project of the Brotherhood. At that time Mr. and Mrs. Odus Falls led the organization which had an enrollment of nineteen.

In May, 1951 the deacons recommended that the church provide equipment for summer recreational work with the boys. Odus Falls was authorized to procure equipment at a cost of \$40.00.

R. A. work is still active within New Bethel. The meetings are held weekly throughout the year. A mission program is presented and then the activity centers around recreation. In winter or in wet weather Piedmont gym is used. In 1958 the R. A.'s were divided by age into Junior and Intermediate groups and this division has been maintained. Presently the older group (grades 7-12) is led by Tom Hord.

Members are:

William Davis

Don Dedmond

Don Lattimore

Mike Ledford

Randy McMurry

Benny Price

Ted Sain



The younger group of boys (grades 1-6) is led by Hoyte Cline Jr. Kenneth Price is an assistant leader for both groups. The members are:

Bill Elam	John Goins	Alan Lattimore
Mark Elam	Scott Grigg	John Lattimore
Allen Elmore	Chris Lancaster	Timmy Price
Joey Goins	Kevin Lancaster	Tommy Price

R. A. Leaders over the years are:

1928—Mrs. W.D. Burns

1948—Mrs. Gene Lattimore

1950—Mr. and Mrs. Odus Falls

1958—Haley Dedmond

1961—Haley Dedmond and Bob Lattimore

1962—Andy Ledford

1963-1964—James Southard, Chm.

James Elam, Counselor

John Falls, Counselor

1964-1965—James Southard, Chm.

Norman Porter, John Falls, Jr.,

Cline Borders, Jr. (Counselors)

1966-1969—Tom Hord, Tim Borders, counselors

1970—Tom Hord, James Grigg, Tim Borders, counselors

1971-1972—Tom Hord, Jim Lattimore, Hoyte Cline, Jr.

1973—Tom Hord, Hoyte Cline, Jr., Kenneth Price

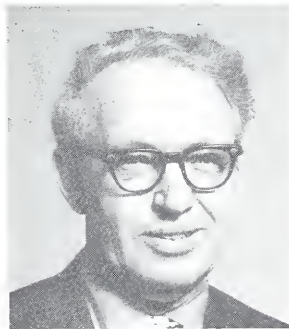
## RA LEADERSHIP



Mr. and Mrs. Odus Falls



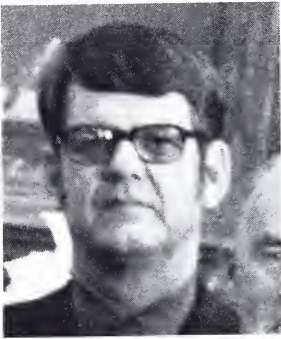
James Southard



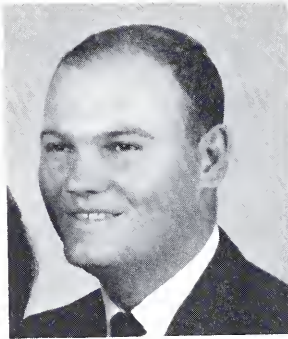
James D. Elam



John Falls, Jr.



**Thomas B. Hord Jr.**



**Hoyte Cline Jr.**



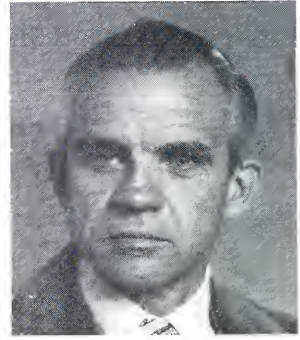
**Kenneth Price**



**Mrs. W.D. Burns**



**Mrs. Gene Lattimore**



**Haley Dedmond**

## **CHURCH MUSIC**

**By T.B. Hord**

New Bethel has always been interested in singing and has had a strong interest in appropriate music. It is very probable that singing was a vital part of the "protracted meetings" held by T. J. Dixon, Drury Dobbins, Joseph Suttle, and others prior to the organization of the church in 1848. It is also very likely that there was singing in connection with the service in which the church was formally organized.

The early records of the church do not tell us much about the early use of music at New Bethel. During the early years singing was probably without instrumental accompaniment. Many churches of that period followed the procedure of "lining out"—that is, the song leader would sing a line which would then be repeated by the congregation, followed by "lining-out" the next line of the stanza. Of course, the quality of such music would depend upon the musical skills of the person leading the singing. However, the church did begin to use instruments quite early in its history. There is no record of when New Bethel got her first organ. The records indicate the purchase of an organ in 1898 but had for some years previously been using an organ as is evident from the fact that in 1886, Miss Maggie Cline was elected as organist as shown in the minutes of the church. From that time until the present the minutes reflect the interest of the church in having good congregational singing and in training people to sing. The following entries on the church minutes illustrate the development of such interest.

**September, 1898:** T. J. Ramsaur, B. F. Falls, C. D. Stroup were appointed to buy an organ for the church from Mr. Gillespie. And on November 12, 1898 the organ was bought. No mention of the cost was made.

**May, 1899:** T. J. Ramsaur, J. M. London and J. J. Blanton were appointed to buy hymn books and to have racks made for the books. Also they were to be labeled properly with the church name on them. In **September, 1899** 75 copies of Gospel Hymns were bought and given to the church by James E. Reynolds of East Orange, N. J. These were labeled as directed.

**June, 1909:** Mrs. Ella Dixon, Mrs. Ella Beam, Miss Wray Elam (Putnam), Miss Maggie Cline and Mrs. Georgia Elam were appointed to get new hymn books for the church.

**February 27, 1909:** A committee of R. A. Hord, D. A. Beam, and Frank Elam were appointed to see Prof. Cordell to teach a Singing School. On April 24, 1909 R. A. Hord reported that the committee had made up the money for the Singing School to be held that summer after the crops were worked. In July the school was held with Prof. Cordell teaching. Other singing was taught later..

**April, 1922:** New hymn books to be bought again. Minnie Elam, Louise Carpenter, Willie Mae Cline were to raise \$24.50 to purchase them.

**November, 1926:** The church bought its first piano. (This is now being used in the adult assembly room in the present building.)

**July, 1950:** On July 2, 1950 the deacons recommended that the church buy 50 new hymn books (Broadman Hymnals.)

Because of the prevailing interest in music, New Bethel began soon after the turn of the present century to sponsor singing schools. On February 27, 1909 a committee consisting of R. A. Hord, D. A. Beam and Frank Elam was instructed to secure the services of Prof. Cordell to teach a singing school. On April 24, R. A. Hord reported that arrangements were completed and money in hand for a school to be taught after crops had been laid by. The picture on the following page was probably of that school. The next school recorded in the minutes was in 1923.

**June, 1923:** A committee of Carme Elam Sr., Forrest Hord and Minnie Elam (Biggerstaff) were appointed to arrange for another Singing School to be conducted that summer. Subscriptions were made to meet the cost of the school. Mr. Cletus Wright taught the school.

**1925:** A committee of Yates Devenny, Ida Dixon and Mamie Miller were appointed to raise the money for a Singing School and secure a teacher. Mr. Gardner taught the school.

During the first half of this century interest in congregational singing was promoted by the Sunday School and was especially emphasized by the teachers of the children. At times, there seems to have been much interest on the part of deacons; indeed, it is said that some were called "singing deacons." Those who are known to have served as "song clerks" or leaders are listed at the conclusion of this chapter, as are those who have served as organists. It is appropriate here to mention that significant development was made due to the efforts of Mr. Carme Elam Sr., who was song leader from







1908-1925. It was during these years that singing schools were held with great success and the future song leaders were trained. We make mention also of the services of Mrs. Della Hord Borders who joined the church in 1911 at the age of twelve, began playing the organ one year later at age thirteen, and served as organist from 1912 until she married in 1920. Since that time she has continued to play for church services at Patterson Springs Baptist Church until the present. It is also appropriate to make mention of the services of T. B. Hord Sr. and Carme Elam Sr., who served the longest periods as song leaders, working in that capacity a total of seventeen years each.

When the services of Della Hord were no longer available, Miss Louise Carpenter (Peeler) served as organist for five years. In the year 1925 began one of the most remarkable records of service ever to be compiled at New Bethel. In that year Mrs. Frank Cline began to serve as organist, a position which she filled faithfully and well for more than forty years. When she gave up her service as organist, she has continued to serve as a pianist for the Adult Sunday School assembly until the present. Her devotion to this task was an inspiration to all within the church and a model for present and future generations.

When New Bethel was in the process of constructing its present building, it was recognized that a new program demanded more instruments. In November, 1953 a conference was convened to consider providing pianos for the new building. The Building Committee was given charge of this need and selected the following committee to buy the necessary instruments: Buford Hord, Chalmus Miller, Mrs. Bertha Cline, Miss Katherine Elam (Washburn), and Mrs. Dwight Beam. Six pianos were procured and each department of the Sunday School was provided with these instruments. A new organ for the church was provided as a gift of the Huss Cline family at this time. A very important milestone in the musical practice of New Bethel occurred when in 1955 the first choir was organized under the directorship of Mrs. Dorothy Cline Hord. Robes for this choir were provided in 1958 at a cost of \$253.00 and the budget that year included \$5.00 per month for the purchase of music. It is not recorded when a youth choir was first organized. The church minutes show that on February 19, 1961 Phyllis Lattimore (Blackburn) was elected Youth Choir Director and Dianne Falls (Powell) as pianist. In October Eleanor Elam (Cloyd) replaced Dianne Falls (Powell) as pianist and according to the minutes was elected assistant church organist to play for one worship service each month. In December of that year the deacons recommended the purchase of material for youth choir robes. It appears that the youth choir did not remain active very long, but was reorganized in 1966 under the direction of Conrad Beam and has continued to be active until the present except for a time while we were without a choir director.



Upon resignation of Mrs. Bertha Cline as church organist in 1965 the music leadership fell upon Mr. and Mrs. Conrad Beam. Rebecca was elected organist and Conrad was elected as director of church music. Both of these positions were elevated to staff status. Conrad and Rebecca did outstanding work as a very efficient husband-wife team from 1965 until May of 1971 when they left the community because of a business transfer. During the time of their service the Youth Choir, composed of Juniors, Intermediates, and Young People, prepared and presented music for worship from time to time while the Adult Choir continued to present very meaningful musical help in worship. Much progress was made during these years in choir music but congregational music continued to diminish in participation and quality. Perhaps one reason for this may have been the change from the familiar songs of the Broadman Hymnal which was used from before 1950 to the new Baptist Hymnal which was introduced into the sanctuary and choir in 1960.



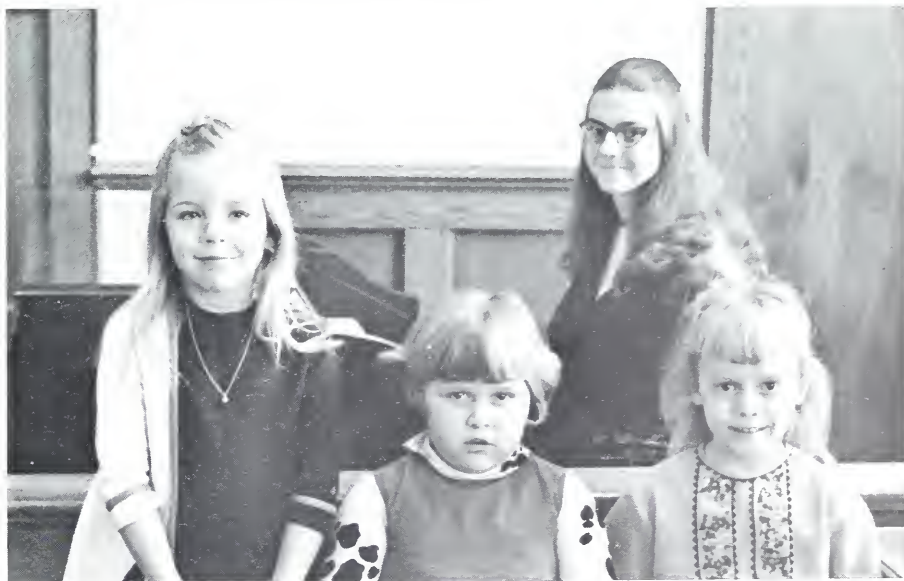
The loss of Conrad and Rebecca Beam left the church in dire need of music personnel. We were unable to fill the staff position of choir director from our own membership. The pastor served as choir director during the more than six months which elapsed before Mrs. Hugh Gold was engaged as choir director. Miss Martha Noggle provided piano music until she left for college. In the meantime, our present organist, Cindy Price, was taking lessons and preparing to work with Mrs. Gold in the music program. At present we have three choirs: The Cherub Choir, composed of pre-school aged children; the Chapel Choir, composed of elementary school aged children; and the Adult Choir. These choirs are pictured below.



### THE CAROL CHOIR

Front Row Left to right: Marla Cline, Laura Cline, Sandra Dixon, Shiela Dixon, Kevin Lancaster.

Back Row left to right: Alan Lattimore, Chris Lancaster, Bill Elam, Mark Elam, John Lattimore (Alan Elmore, Joey Goins, John Goins, Tim Price, Tom Price, and Rachel Scott were absent.)



### THE CHERUB CHOIR

Dec. 1972

Left to right: Cindy Dixon, Julia Head, Susan Cline (at organ is Cindy Price. Julia Beam and Wendy Ramsey were not available for picture).



The following persons have served the church as song leaders over the years (each one whose picture was available is pictured elsewhere):

### Song Clerks or Song Leaders

J. M. London . . . . .	1890-1898
T. J. Ramsaur . . . . .	1898-1908
Carme Elam Sr. . . . .	1908-1925
Miss Mamie Miller (Devinney). . . . .	1925-1930
Buford Hord Sr. . . . .	1930-1947
Banks Miller Sr. . . . .	1947-1950
W. F. Lattimore . . . . .	1950-1952
Chalmus Miller . . . . .	1952-1954
Charlie Laughlin . . . . .	1954-1955

We were able to secure pictures of all the organists and pianists except those of Miss Maggie Cline (1886-1888) and Mrs. Maggie Osborne (1888-1894) and the pictures of all music directors are available on the pages that follow.



### THE ADULT CHOIR

Front Row, Left to Right: Elizabeth Sain, Ruth Beam, Allison Elam, Jeanne Adams, Ruby Putnam, Elizabeth Dedmond, Lucille Hord.

Back Row, Left to Right: Banks Miller, T. S. Putnam, Don Lattimore, Haley Dedmond.

Absent when the picture was made were: Donna Goins, Hal Dedmond, and Mr. and Mrs. Cleve Rayfield.



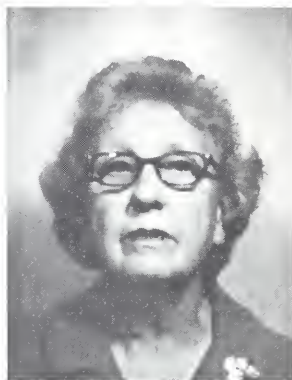
## ORGANISTS OR PIANISTS



**Mrs. Ella Dixon Morehead**  
1894-1912



**Mrs. Della Hord  
Borders** 1912-1920



**Mrs. Louise Carpenter Peeler**  
1920-1925



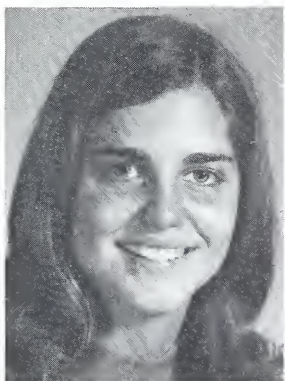
**Mrs. Frank Cline**  
1925-1965



**Mrs. Rebecca Putnam Beam**  
1965-1971



**Mrs. Martha Lee Grigg**  
1965-1970



**Miss Martha Noggle**  
1971-1972

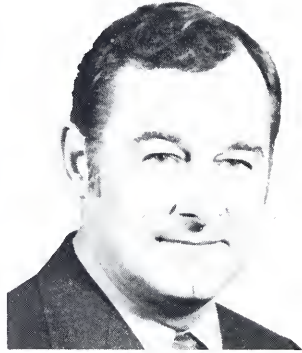


**Miss Cindy Price**  
1972-Present

## CHOIR DIRECTORS



**Mrs. Dorothy Cline Hord**  
1955-1957



**Mr. W. F. Lattimore**  
1957-1960



**Miss Joanne Wright**  
1960-1961



**Mrs. M. A. Fortenberry**  
1961-1965



**Mr. Conrad Beam**  
1965-1971



**Mrs. Hugh Gold**  
1971-Present









